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BRITTAN AND RICHMOND'S DISCUSSION
OF THE
SPIRITUAL MANIFESTATIONS.

Partridge and Brittan's Spiritual Library.

A

DISCUSSION

OF

THE FACTS AND PHILOSOPHY

OF

ANCIENT AND MODERN SPIRITUALISM.

BY

S. B. BRITTAN, AND DR. B. W. RICHMOND.

Whoever is afraid of submitting any question, civil or religious, to the test of free Discussion,
is more in love with his own opinion than with Truth.—*Bishop Watson.*

NEW YORK:
PARTRIDGE & BRITTAN, PUBLISHERS,
300 BROADWAY.
1853.

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DEDICATION.

To CHARLES PARTRIDGE, Esq. :

My Dear Sir—Permit me to acknowledge, in the manner of my choice, that in every circumstance of trial, I have found you willing and ready to battle for an honest conviction, in an undisguised and magnanimous spirit, and at your own cost. It is for this, especially, that I desire, on the present occasion, to testify my respect for your character. I am happy that wealth has neither corrupted the integrity of your nature, allured you to a life of useless indolence, nor diminished your sympathy for the wayward and the destitute; but that, on the contrary, it has prompted you to go out into the dusty highways of life, and the great thoroughfares of the world, to vindicate the Truth, and to relieve the poor. Therefore do I regard you as a consistent friend of Human Progress; and I beg leave to dedicate my humble labors in the following Discussion, in a special manner, to yourself.

With assurances of personal friendship and esteem, I am,

Yours truly,

S. B. BRITTAN.

NEW YORK, *Aug. 1st*, 1853.

TO THE READER.

ABOUT the first of June, 1852, I received a friendly note from Dr. B. W. Richmond, of Jefferson, Ohio, requesting me to embody the facts and reasons in support of the alleged Spiritual origin of the Manifestations, which he proposed to accompany with a critical review and numerous facts and observations of his own, and expressing a desire that the whole might be published in a volume of several hundred pages. Dr. Richmond's letters in the *Tribune* had previously attracted very general attention, and he was regarded, at that time, as the most formidable opponent to the Spiritual theory in this country. Indeed, the editor of the *Tribune* had expressed the opinion that he was the ablest man which the Spiritual phenomena had called into the field; and it was manifest to all, that he had at least the candor to acknowledge the facts, if he had not the ability to explain them, on his favorite hypothesis. All other opposing theories seemed childish or absurd, while the one suggested by my correspondent certainly demanded the most serious consideration. I had no wish to shun the proposed ordeal; but having to perform, in addition to numerous other duties, the entire editorial labor of a weekly paper and a monthly magazine, I was quite too much occupied to accept the proposition of Dr. Richmond, which, for these reasons, was respectfully declined. But the private correspondence thus commenced was continued, and finally resulted in a mutual agreement respecting the terms and conditions for a public written discussion of the facts and philosophy of the

Spiritual mysteries. It was deemed expedient to give the question *two forms*, so that each party might in turn occupy both the affirmative and the negative. Accordingly the following propositions were proposed and accepted, as comprehending, in general terms, the subject to be discussed :

1. Can the mysterious phenomena, now occurring in various parts of the United States and elsewhere, and known as the Spiritual Manifestations, be properly accounted for, without admitting the agency of Spirits in their production?

2. Do those who have departed this life still continue to hold intercourse with those who yet remain on the earth?

Each of the foregoing propositions formed the subject of twelve affirmative letters, with an equal number in the negative, making in all forty-eight letters. This volume contains the entire correspondence, as originally published in the SPIRITUAL TELEGRAPH, and doubtless presents a larger number of facts and reasons, in illustration of ancient and modern Spiritualism, than any book yet published. Further than this it would not become the present writer to express an opinion of its merits. As the work presents both sides of the question, which is now engaging the attention of the civilized world, it is confidently expected that it will find numerous readers, and especially that those who oppose the Spiritual idea, and desire to be fortified at all points, will make themselves familiar with the numerous facts which Dr. Richmond has furnished in this volume.

The reader must bear in mind, while perusing the *first series* of letters, that my correspondent has the affirmative, and that our relations to the question were such, that it was in order for him to prove the position assumed, while it was proper for me to confine myself strictly to an analysis of *his facts*, and a replication to such observations as seemed pertinent to the question. The facts and arguments, in illustration of the Spiritual theory

were therefore reserved until the commencement of the discussion of the *second* proposition, when alone they could be introduced in an orderly manner.

Among the numerous facts cited in the following correspondence, to illustrate the Spiritual origin of the Manifestations, I learn that two examples, recorded in the eighth letter of my second series, have been called in question. The cases are those in which the name of J. H. Whiting occurs. An anonymous informant of one of the Milwaukie papers has disputed some of the essential features of the statement there given, and which was made on the authority of Mr. Whiting himself. There are substantial reasons for regarding Mr. W. as a man of strict veracity; but I deem it possible that he may have been misinformed, in the particulars wherein he is disputed, though the unwillingness of the party in Milwaukie to openly assume the responsibility of his own statement may not seem to favor such a conclusion. But facts of a similar character are now multiplying so rapidly, that the examples referred to can very well be spared, if it shall finally appear that they are essentially untrue.

With these brief remarks, the whole is respectfully submitted to the verdict of the Public. For myself, I ask no indulgence for the errors of this book, and anticipate no applause for the truth it may be found to contain. Nothing is claimed, at least on my part, but an honest desire to promote the truth, and to quicken the aspirations of men after communion with the Divine. If what is here written shall subserve this purpose, even in the humblest manner, I shall be satisfied.

S. B. BRITTAN.

NEW YORK, Aug. 4th, 1853.

RICHMOND AND BRITTAN'S DISCUSSION.

SPIRIT-IMITATIONS.

LETTER I.

S. B. BRITTAN :

Dear Sir : Having been repeatedly solicited to give my views of the "Spiritual Manifestations," and the columns of the TELEGRAPH having been liberally offered me for that purpose, I will furnish two columns, or more, weekly, for the perusal of your readers.

I attach much more importance to the "Manifestations" than most persons who oppose them ; and am fully persuaded in my own mind that, if the various phases of the magnetic condition, into which the human mind, and body, may be thrown, were fully studied, and comprehended, that all, or nearly all, that now appears mystery and wonder, would be dissipated ; and the public would go calmly to work to study this wonder, and try to comprehend more of the mysteriousness of our own nature. I regard it as the natural fruit of an abnormal magnetic state ; and the public, not knowing how to explain it, the first "rappings" were attributed to the "spirits," and the idea having been set afloat, it has been adopted ; and every person who has heretofore observed, or now witnesses, any of its multiplied singularities, does so under an impression, more or less distinct, that it is the work of departed spirits ; and, as soon as any thing is observed that is a little singular, the mind not succeeding in its attempts to unravel it, readily concludes that it must be "spirits." This, say most persons, is the easiest way of accounting for it, and your theory is so complex, that I can not stop to make myself acquainted with it. Suppose that reply to have been made to Gallileo, when he put forth his theory of planetary motion—it would have rested with far more force against his system, than it can against the explanation I offer against the Spirit theory. Much is known, by the liberal-minded, in this country and in Europe, of the curious phenomena often seen, connected with this abnormal magnetic state ; while nothing was known on the subject which he attempted to explain to the world. To the common mind, it was plain and easy

that the Earth was flat, and rested on something—on the back of Atlas, and he stood on a tortoise, and the tortoise, again, on something, of course—*he must stand on something*—and the fact that no body could tell what, was not permitted to stumble any one, on the theory that the Earth was flat and rested on a *foundation*. Motion, space, attraction, and repulsion, were not understood, and the Philosopher came near losing his life, and did lose his liberty of person, and character for intelligence. When the world is as fully instructed in certain principles connected with our existence, as it is in the laws of the physical universe, the “rappings,” I think, will cease to be a wonder. The whole subject has been studied on the theory that it was “spirits,” and but few persons have allowed themselves to ask the questions, ‘Can these phenomena be explained on any other principle? Are they wholly caused by *forces, acting in our own bodies, hitherto not understood? or are they the work of spirits of departed friends, returning to our sphere—to renew their acquaintance, and to quicken our souls into a higher longing after immortality and a future? Or, is it the work partly of spirits, and partly caused by our magnetic state, which enables them to approach us?’* I do not expect to convert any believer in its *spiritual origin*, to my notions; *their minds are made up*—the fact is clear to them—and their minds are unbalanced for investigation. And the opposers are in a similar mood: *their minds are made up—they know it to be a “humbug,”* and need no light to make the fact clearer. Of both parties I ask a candid hearing; suspend, if possible, your preconceptions, and listen, and weigh what of fact I may give you.

A friend, writing me on the subject, says my theory is as “marvelous as the Atheist’s theory of creation, added to the Mosaic”; but still urges me to give my views to the public. I have waited to see if my first effort impressed any one, as affording any rational clue to the cause of this marvel; and, beyond *one*, I have not met a single person who can see *any thing* in what I wrote. And so I say to your readers, don’t suppose that I have the vanity to believe, that I am going to upset the drift of feeling in favor of the cry of “spirits” that everywhere prevails. The press, generally, has scouted it as a cheat; its friends have *believed, readily*, all that has been claimed for it; and I know too well the perverse tendency in the human mind to be very sanguine. But the facts the public are entitled to, and whatever judgment may be rendered, I shall be prepared for it. Your faith has urged you to defend by reason, what you believed to be a truth, and in this I am cheered—there is hope of the mind that will reason; but ignorance, and power,

prefer to coërcé the belief of the human mind. I regard this phenomenon of much importance ; it is taking deep hold of many minds, and the waves already in motion, will widen and spread, till the thing takes a definite shape, in the form of a religious organization. I mention as an axiom to be borne in mind, that the success of an idea in the world does not depend on its *truthfulness* ; truth does not always prevail ; the mysteriousness of any statement gives it far greater power than truthfulness, especially when it pertains to the realms of *belief*. The causes which put in motion the “rappings,” may operate for a century, on the human organization—and let not the public suppose we are done with them.

With these preliminary remarks, let us commence our examination of facts, by attending first to the “Spirit imitations.” A marked example of this is found in your “*fac simile*” of the Declaration of Independence,” written by the spirits. The first copy was made, during the sitting of a circle, through the hand of a medium ; the spirits not liking this, told him to burn the first copy, and place another paper where they could complete the document during the night. Parchment was placed on the table, in the sleeping-room of the medium, and in the morning the parchment was covered over with what can not be denied as being very good imitations of the hand-writing of the signers of the Declaration of Independence. The whole document is highly marked by a *nervous tremor*, and is as clearly the work of a single hand, as any document ever written. The hand of John Hancock is very near the original size ; but the hand trembled—and it will be remembered in the old Declaration the hand was *smooth* and *bold*. The only name on the Spirit Declaration written without trembling is Stephen Hopkins ; in this name the hand is *firm*, and in the original the hand was *paralytic*—so much so that it was a striking name on the old scroll. The account in the TELEGRAPH leaves the reader to suppose, that the Declaration on parchment written during the night was written by the hand of the spirits, in person, without the intervention of the hand of the medium. This is the impression left on the mind of the public everywhere. If each spirit wrote his or her name there, without a medium, then are we to conclude that spirits, generally, in the next sphere, are troubled with palsy—for almost every name on the scroll shows a *palsied hand*, with the exception of the name before mentioned ; and Hopkins died with paralysis, or had it while writing his name to the old Declaration. He, it appears, has recovered his steady nerves, while the whole meeting of spirits that signed that paper, are now able to write

only with a *trembling* hand. During the winter, John Q. Adams—who died of palsy, and wrote a paralytic hand for years before his death—in communicating with his friends in this place, not only wrote, but signed his name, in a paralytic hand. When asked if he could not write a *firm hand*, he replied that he could not yet control the hand of the medium; and, on further questioning, he affirmed that he had not yet recovered from his paralytic state, and was obliged to write as he did at his death. When the propriety of believing such a statement was brought up, he affirmed that he was *imitating* his old hand, and that it was so “*painful*” for him to control the medium, so as to make him write in the hand he used to write, that when besought to write, he, in *kindness* quite *characteristic*, said to his friends, “Please don’t ask me to write—it is very painful.”

Those who believe in a spirit-future may believe, if they choose, that the spirits are paralytic—from ten to fifty years after entering that state—I do not choose to admit such a statement. That spirits, who approach mediums so as to move articles of furniture of great heft, can not control a pen so as to write a firm hand, is preposterous—whether they write with or without a medium. The spirits who wrote the Declaration either were *all paralytic*, or they could not control the medium’s hand so as to make a steady mark.

We ask you to state candidly to the public, whether the *medium* wrote the *declaration* by the aid of the spirits; or, whether the *spirits* wrote it *without aid*, while he was locked in the arms of balmy sleep. If the medium wrote the names on the parchment, then the *nervous trembling* of the hand may be explained; for most mediums who *imitate* handwritings with any accuracy, are very nervous, and are the most impressible class of mediums; but, if we are to fall back on the impression left on the public mind, that the spirits did not use the hand of the medium—you will find it difficult, I think, to convince sane men, that spirits wrote that parchment without the aid of a human hand;—as in that case, you will at once be obliged to admit, that they all had a *subsultus tendinum*—(twitching of the nerves.) In discussing this point, I shall assume that it is all the work of the medium, conscious or unconscious—I care not which—spirits had nothing to do with it, and the whole is the result of the *imitative mechanic* power of the medium, brought out by the abnormal magnetic state, which exists while he is writing.

I will now attempt to prove, that such powers do exist, and that persons in this state, do *imitate*, both handwriting, style of speaking,

and gesturing—and in numerous cases have been known to execute mechanical and artistic feats, of which they were wholly incapable in the normal state. A medium of my acquaintance, who was seized with a desire to “do good,” and was perplexed about the means of supporting his family, while he should go forth into the field to reap the harvest that seemed already ripe for the sickle, says, the spirit of Swedenborg informed him that he should be provided for, and enabled to do the will of the Lord. By interior impression, the old philosopher and theologian taught the medium the construction of a “shingle machine;” the model of which was duly executed by the medium, and I am informed has been sold by him for a good farm, on to which he has moved his family. I have never seen the machine and can say nothing of its value, only that it must be a very convincing “physical demonstration” to the medium. The inventor has never been noted for mechanical powers—and his head indicates anything but a mechanical genius—in fact, his life has been a tissue of *intellectual and moral illusions* and fancies; and in some respects he has a superior mental organization. The idea, that Swedenborg has been busy in cramming into this gentleman’s head a “shingle machine” for his especial behoof and benefit, is too ludicrous to be mentioned; but that his excited mental state enabled him to comprehend mechanics, so as to construct what he desired, is to my mind, a settled fact.*

Some years since, a poor man in Western New-York, became much excited on the subject of his poverty, and took to reading the Bible, and stumbled across the 10th chapter of Ezekiel, in which the prophet, while in a vision by the river Chebar, saw a strange machine, described as having a “wheel in a wheel.” This arrested the old man’s attention, and prefigured to him, that God was about to bring forth this “machine,” seen by Ezekiel, in a tangible form, for the benefit of the race. He had secluded himself for months in an old ashery near a swamp, where he was at work day and night, he was in cheerful mood, and appeared unusually hopeful. One night he called on me and wished to communicate something important, we retired to the barn, he appeared strange, and his eyes were luminous in expression, and he spoke in a low tone. He told me the earth was about to be revolutionized; that he had twice fallen into a trance, his “knees smote,” and his “strength left him and he fell to the earth”—that he saw among the clouds, wheels and bars, and pins, and gearing to a vast amount; the use of which he did not know till his second *vision*. But, said he, with emphasis, “I am rich, the waste places of the earth shall be re-

* See Appendix, Note A.

built; water can be carried to the deserts and the mountain tops, 'the earth shall blossom like the rose,' this 'machine' is one of the 'trumpets' to be sounded in the earth. To-morrow *you* can see it alone, you are chosen first." Flattered with this mark of confidence from the celestials, I repaired to the "old ashery," and found it filled with wheels, and traps, and cranks, strung together with great adroitness. A huge flume was overhead, a set of double chain-pumps were set in a pool of water beneath, with a large wheel geared in a crude way, with everything in the building. The water was to be carried up by the pumps into the flume and let on to the wheel below, and the wheel carried the pumps, and the water being discharged into the pool beneath, was used over and over. I thought I comprehended the principle of this *spiritual machinery* at a glance, and informed him that the power of his wheel was just balanced by his pumps, and he had the *friction* against him, and as soon as his water run out, his machine would stop. He cast a clever glance at me, as much as to say; "do you know better than God," and suiting the action to the look, he jerked the lever that controlled the gate, and such an unearthly set of combinations and motions, were never before seen by mortal eyes. It moved till his flume was empty—the pumps failing to carry water enough to make it go, and suddenly stopped. I again pressed the point of defect; but he insisted that he had "*received power* to evade it," and that he could add power *ad infinitum*, that he could move the universe with it. He next let in his neighbors, and the whole region round about became excited about the machine that had been "revealed" to Mr. C. He finally sent to Washington for a patent, and was offered for his discovery six thousand dollars, he did not accept it; the ferment died away, and the failure fell with such power on the old man that he suddenly died. He was void of mechanic powers to a degree seldom seen; had never been known to construct a wheel or anything else that required mechanic abilities, and the solution of his discovery is to be found in his abnormal magnetic state; he was no doubt clairvoyant, and his mind being directed to this point, resulted as has been related. All his friends noticed that his eye had a *penetrating look*, and he was subject to fits of moodiness. A clergyman tells me of an acquaintance of his who got to studying on a perpetual motion and finally discovered one, and the last difficulty was overcome by a "spiritual endowment;" the machine would not go for want of a balance-wheel. He prayed, and fasted, and studied, and at last a "*point of light*" rested on the diagram which he held in his hand, and the spirit said to him, that there

was the point, for the wheel that would give motion to his great discovery. This man was a respectable physician, and a shrewd Yankee, and had spent a year or more in perfecting his diagrams and models. It is needless to say, that he was in an abnormal state, which gave unusual activity to his constructive powers. He was simply *discomfuddled*.

A marked instance of the increase of this *imitative power* of persons in the magnetic condition, is found in the Seeress of Prevorst. In one of her magnetic moods she informed Dr. Kerner that she would make out a diagram of spheres. The "Sun sphere" as she called it, is very complex—but "she spun out the complicated web with unerring precision," and a pair of compasses given her to facilitate her labor, only embarrassed her. It is made up of circles within circles, and sections, and points, amounting to thousands, related and connected, and yet the "whole was executed," says Dr. Kerner, in an "incredibly short space of time." An engraving was made of this sphere, and a year after, she was shown the engraving, and said it was not correct, a point on one of the lines was wanting. On referring to the original, they found she was right. This diagram contained many curious things, and in some parts related to the highest departments of mathematics. This *faculty* she only possessed in her magnetic state, being wholly incompetent to the task when not clairvoyant. No living artist can execute that diagram with a pen, with a fac-simile before him, with the rapidity with which that ignorant, unlettered child of nature, did it.* I have in many cases witnessed this imitative power of mediums with the pen, dashing off figures and images with a rashness and rapidity inconceivable. For me to affirm that the "Spirit declaration" is the work of a magnetic person, in the state above described, and that the *imitation of hands*, so apparent in the scroll, is no way connected with "spirit" influence, is to affirm but little for this magnetic state.

JEFFERSON, July 25, 1852.

B. W. RICHMOND.

* See Appendix, Note B.

REPLY TO DR. RICHMOND.

LETTER I.

Dear Sir.—In the discussion of the question before us, I deem it important to devote our time and attention to such phenomena, only, as the rational believers in Spiritualism are accustomed to adduce in support of their theory. Facts that are not claimed by intelligent, discriminating and well balanced minds, as illustrative of the intercommunication between the Physical and Spiritual Worlds, should be disregarded as sustaining at most but a remote and doubtful relation to the subject. I must be allowed to remark, that a strict application of this rule would prompt the rejection of a large part of your first letter on account of its irrelevancy. I desire to confine myself to the propositions mutually accepted as the basis of this correspondence, and I am unwilling to proceed with that timid circumspection which holds itself at a great distance from the theme it proposes to discuss. On the contrary, I wish to establish and preserve the most intimate relations with the question, and trust you will not deem me uncourteous if I leave the current of your observations where they diverge from the subject.

Two or three remarks in your introduction require a passing notice. You assume that the Manifestations as exhibited in the Rappings and Writings, are properly referable to an “abnormal magnetic state” of the medium. Accordingly, it devolves on you to *define the peculiar abnormal condition* on which you presume such phenomena to depend. Moreover, you are further bound to show the *relation* which the acknowledged facts sustain to their alleged causes. Until this is done I have nothing but the naked assumption before me, and may therefore spare myself the labor of an argument.

Again, I think it must be obvious to every careful observer that the whole history of the spiritual movement affords little or nothing to warrant the following statements, which I find in your introduction :

“Every person who has heretofore observed, or now witnesses, any of its multiplied singularities, does so under the impression, more or less distinct, that it is the work of spirits”. . . “The whole subject has been studied on the theory that it was spirits.”

How can this be made to harmonize with your own declaration—"The press, generally, has scouted it as a cheat"—which I find in the same connection? Is not the sentiment of the press a fair index to the state of the public mind? And how do the foregoing statements accord with *the facts*? Who does not absolutely *know* that thousands have approached the subject with no such impression on their minds, but with the settled conviction that the whole was founded in imposture and delusion? If "every person," who has observed these "multiplied singularities, has been influenced by a preimpression, more or less distinct, that they are "the work of departed spirits," to what source shall we trace the almost numberless hypotheses, which like a new order of soft plants—a sort of intellectual fungi—have started up in all directions, living, but for a brief hour, to illustrate the ignorance wherein they germinate, and the presumptuous vanity which ministers to their growth? Is it true that even a majority of the people have exhibited this predisposition of mind? And has the whole subject been studied, hitherto, on the theory that it was spirits? Did Dr. Lee, of Buffalo, and his associates, pursue the investigation and elaborate that "scientific report,"(?) with minds thus preoccupied. Did the "impression," of which you speak, prompt Mr. Burr's exposé or determine the conclusion of Dr. Taylor and the *Boston Medical and Surgical Journal*? Has it moved "the press, generally, to scout it as a cheat?" What had it to do with "*Detached Vitalized Electricity*"? with the Falling of Water? with Animal Magnetism? Somnambulism? Ventriloquism? Positive and Negative Conditions? the Will Power? Jugglery? or any of the ephemeral creations of popular skepticism? Literally nothing at all; and the minds of men instead of being originally inclined to a belief in the spiritual theory, *were strongly inclined in the opposite direction*, and have only been driven to accept the spiritual idea when facts have multiplied around them which, in their judgment, could only be referred to earthly causes by

"— a base
Abandonment of Reason."

I will now proceed to consider the origin of the *Mystical Writings*, said to be the work of Spirits, with special reference to your objections to the claims of the Autographical Manuscript, executed on the night of Dec., 23d, 1851. As this is deemed the most reliable instance of *div* Spiritual agency, to which you have thought proper to refer *me* in first communication, I need offer no apology for making it *the p* theme of this letter. The following passage sufficiently indicates

ture of your premises, and the rapid and convenient process by which you arrive at the conclusion that Spirits had nothing to do with writing the names on the parchment :

“ If we are to fall back on the impression left on the public mind, that the spirits did not use the hand of the medium—you will find it difficult, I think, to convince sane men, that spirits wrote that parchment ; as, in that case, you will at once be obliged to admit, that they all had a *subsultus tendinum*. . . . In discussing this point, I shall assume that it is all the work of the medium, conscious or unconscious—I care not which—spirits had nothing to do with it, and the whole is the result of the *imitative mechanic* power of the medium, brought out by the abnormal magnetic state, which exists while he is writing.”

It is, indeed, very easy to “*assume*” that, but the assumption amounts to nothing *because it is in opposition to the facts*. Unbelief may repeat the words with a thousand tongues, but the FACTS, with their provoking invincibility, shall remain, unmoved

“ By this abundance of superfluous breath.”

Your attention is now respectfully invited to the evidence deemed necessary to authenticate the writings referred to, and, without further preliminaries, I here submit the following communication from Mr. Fowler :

STATEMENT OF THE MEDIUM.

S. B. BRITTON : *Dear Sir* : I have been solicited by a mutual friend to send you a concise statement of my experience, as connected with some mysterious writings which have occurred in my room, a *fac simile* of one of which appeared in number nine of the SPIRITUAL TELEGRAPH. I comply with the request, though in contrariety to my inclinations, which would prompt me to shrink from any publicity.

The original paper containing the autographs I found upon my table, about three o'clock one afternoon, on my return from business ; the paper used being a sheet of drawing-paper, which was incidentally left on my table, and which I am sure was blank when I left my room in the forenoon. The succeeding autographical manuscript, a representation of which was published, was executed in my room, on a piece of parchment, left on my table, by direction of the spirits, for that purpose. This was written on during the night, while I was in my room asleep. I would add that, many of the signatures on the parchment, were entirely strange to me, having never seen them before.

I have also had several specimens of various oriental languages, written in my room, on paper which I could identify as my own, though the languages were unknown to me. These have been written on, both when I have been in my room, and when I have been absent. Several of the languages referred to, I had never seen prior to my acquaintance with them through these mystical manuscripts, and of course did not know what they were, until I had submitted them to a linguist, who read them with facility.

The first one which I received was, as I am informed through the kindness of Prof. Bush, a quotation from the Old Testament, written in Hebrew. The execu-

tion of this occurred about three o'clock in the afternoon, soon after I had returned from my business. I was alone in my room, when, through the sounds which then occurred in my presence, I was requested to leave the room for the space of five minutes, during which interval they—"the spirits"—promised an attempt to write. I obeyed their request, and went into a room below, where sat my sister. I told her what had transpired, and at the expiration of the five minutes, we both ascended to my room. Instead of finding, as we had conjectured we should, some directions, written in English, we discovered this Hebrew quotation, the ink on the paper being still unabsorbed, although after experiments proved that the ink of a hand, heavier than that in which the Hebrew was written, would, on the same kind of paper, invariably dry in from two to three minutes' time.

That these writings have not been imposed upon me, I know, because I have *seen some of them written*, I have seen them written in the day time, as well as in the night; and that I was in no "abnormal magnetic state," I infer from the fact that my consciousness of the circumstances of outward life remained unimpaired. The ringing of the fire-bells, moving of engines, the tolling of the bells at the ferry, the paddling of the boat's wheels, and various other noises common to the City, were no less distinctly heard than at other times.

That these writings were not perpetrated by myself, I have many strong proofs. First: I had never seen any specimens of the languages in which most of the manuscripts were written, and even to the present date, I have seen no other specimens of one or two of the languages used. Second: That power which has communicated to us in our Circle, through the rappings and lifting of tables, professes to have performed this writing also.

That these rappings and liftings are not the results of an "abnormal magnetic state," I have reason to suppose from the fact that, manifestations have been made in our Circle, in the light, palpable to the various senses of *all* present, which, by far, surpassed, in point of power, the capability of any one in the Circle. But if this, too, with all the rest, is but a fancy, a dream, then is my whole life but a dream—a very *real* dream—and not altogether poetical in its course.

Had I time and disposition, I might relate facts sufficient to fill a volume, in relation to this matter, the majority of which would favor none other than the Spiritual theory; but as I am no literary character, I will here leave the matter to the numerous others who are, and whose facts are doubtless as much to the point as my own.

Yours truly,

E. P. FOWLER.

NEW-YORK, August, 1852.

To the foregoing I beg leave to add the subjoined statement of facts, which has been prepared by Mr. Charles Partridge, chiefly from the minutes of the New-York Circle.*

*The NEW-YORK CIRCLE was organized on the first of August, 1851, for the purpose of making careful observations concerning modern Spiritual phenomena. The Circle was composed of the following named persons: Judge Gray, Edward P. Fowler, Miss A. L. Fowler, Dr. Gray, and lady, Dr. Hull, Mr. and Mrs. Charles Partridge, Dr. Warner, Dr. Hallock, and lady, W. J. Bancroft, and lady, and Robert T. Shannon, who have been accustomed to hold frequent meetings up to the present time. It will not of course be inferred that all of these parties have been present at every meeting of the Circle, or that they have, in all cases, witnessed precisely the same phenomena. It should be observed, however, that Judge Edmonds, Prof. George Bush, S. B. Britton, Almond Boff, Saml. Fowler, D. Minthoun, and others, have, on several occasions, participated by invitation.

STATEMENT CONCERNING THE MANUSCRIPTS, ETC.

The authenticity of the SPIRIT-WRITINGS which have been given to this Circle, through Edward P. Fowler as medium, having been called in question by Dr. Richmond, the undersigned beg leave to state, that they have been in the habit of attending circles with Mr. Fowler, for the investigation of Spiritual phenomena, for the last two years, generally once, and sometimes twice, in a week. During these sessions a great variety of demonstrations of spiritual presence and power have occurred, and numerous communications have been given, some of which may be thus briefly stated :

Persons at the circle have been unexpectedly turned round with the chairs in which they were sitting, and moved to and from the table ; chairs and sofas have suddenly started, from their positions against the wall, and moved forward to the center of the room, when they were required in the formation of the circle ; the persons in the circle have each successively lifted his own side of the table, and the invisible power has raised the opposite side correspondingly ; occasionally the spirits have raised the table entirely, and sustained it in air, at a distance of from one to three feet from the floor, so that all could satisfy themselves that no person in the flesh was touching it ; lights of various colors have been produced in dark rooms ; the table has often been rocked with great violence, and suddenly—and unexpectedly to the whole company—it has been instantly arrested and held firm and immovable, with the upper surface inclined to an angle of some forty-five degrees, when the lamp, pencils and other objects on the table, would slide or roll to the very edge, and there remain fixed as if riveted to the table ; a man has been suspended in, and conveyed through, the air, in all a distance of fifty feet or more.* The communications have been given in various ways, but chiefly in writings and by the rappings, after the ordinary alphabetical mode.

To establish the authenticity of the Spirit-writings through Mr. Fowler, the following specific statements seem to be required : At the close of the session, held on the 17th of November, 1851, the spirits—through the alphabet, and in their usual manner—said, “ We wish to give you a sentence for you to find out and remember,” when the following was communicated : “ Debemos amar á todo el mundo, aun á nuestros enemigos.” No person present on that occasion understood a word of this language, but we were subsequently informed that it was Spanish. At the sitting on the 24th of November, 1851, the spirits commenced with their signal for the alphabet, and the following message was communicated to the Circle :

“ My dear friends—I am happy to announce to you that the project which has engaged our attention for some years has at last been in part accomplished.

I am,

BENJAMIN FRANKLIN.”

Question. Do you refer to what took place with Edward in the nights of Friday and Saturday last ?

Answer. “ Yes.”

Question. Was the writing in Hebrew—executed in Edward’s presence—chosen by the spirits as significant of a new Spiritual Era ?

*On occasion of one of the more remarkable exhibitions of power, here mentioned, Mr. Henry Gordon was in the Circle, and doubtless contributed essentially, by his presence, to the visible displays of what we are accustomed to term physical force.

The Spirit. "Partially."

Here the colloquy was interrupted, and the spirits charged the medium as follows—the alphabetical mode of communication being preserved,—“Edward, I wish you to get a book and note down very particularly what you have witnessed and will yet see.”

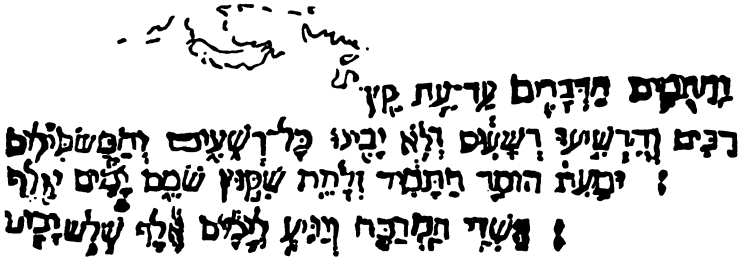
By Mr. Partridge. If I had been in the room could I have seen what Edward saw?

The Spirit. “Your sphere would not have admitted us to present ourselves, even to Edward.”

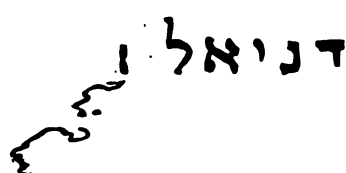
By some one—“Who was the small man that Edward saw in his room?”

Spirit—“The small man was Hahnemann.”

[The occurrence here referred to was the visible appearance of Spirits as men in Edward’s sleeping-room, during the nights of Friday and Saturday. On the last mentioned night, a spirit wrote in Hebrew as follows—(Daniel xii, 12, 18) :



וְתִקְוֶה מִדְּבָרִים עַד-עֵת קֵץ.
 רַבִּים הִדְרִשְׁתֶּם וְשָׁעִם וְלֹא יָבִיעוּ כָּל-דְּשָׁעִים וְחַסְשׁוֹתֵיהֶם
 ; יִמְעַתָּה הוֹסֵד הַתְּנַחֵד וְלִמְתָּ שְׂסֻנֵּץ שָׁמֶם תִּבְיִים יִלְוֶה
 ; עֲשׂוּי תִּתְקַבֵּל וְנִינֵץ לְעֵלִים לְהִי שְׁלֹשְׁתֵּיהֶם



דניאל

On Thursday evening, December 11th, 1851, while specimens of writing in Hebrew and Sanscrit—executed by spirits in Edward’s room a day or two previous—were under examination, the signal for the alphabet was given and the following communication spelled :

“Edward, put that paper on your table, and we will write a sentiment and subscribe our names ; then you may sign it too.”

A paper was accordingly placed on the table, and, on the following day, in the absence of Mr. Fowler, the words, “PEACE, BUT NOT WITHOUT FREEDOM” were written on the paper, together with nearly all the autographs which were subsequently executed on parchment—an engraved *fac simile* of which was published in No. 9 of the SPIRITUAL TELEGRAPH.

Subsequently on two separate occasions, viz., on the 18th and 22d of December, remarks were made relative to the paper, and the signing of it by those of the circle who concurred in the sentiment it was supposed to teach. Some had signed it already, but irregularly, and in such a manner as to leave no room to

the sitting of the Circle, through the hand of a medium ; the spirits not liking this told him to burn it," &c. Now this is altogether a mistake, since neither the first nor second copy was made at the sitting of the Circle ; nor has any such statement ever been made or sanctioned, by any one acquainted with the facts in the case. Moreover, the spirits made no sort of objection to the manner in which *their own names* were executed in the original manuscript, nor did they start any objection. It was the irregular manner in which it was subsequently signed by the members of the circle—precluding the possibility of recording its history—that furnished the occasion of complaint from the members of the circle themselves.

But you are led to infer, from the rough appearance of the names, that if they were really written by spirits, the authors of this work must all have had the palsy except Stephen Hopkins, whom you presume to have recovered the free use of his nerves. Your diagnosis is as curious as it is unreliable. This peculiarity which seems to furnish the whole ground of your objection to the spiritual origin of the work, is not referable to the *palsy* but to the *parchment*, the surface of which was imperfect, causing the ink to spread, while in a number of places a small fiber evidently adhered to the point of the pen, blotting several of the letters. Where the lines are heavy, the ink spread more, and unequally ; the name of Stephen Hopkins, being written in hair lines, does not exhibit the same roughness. So the writings executed on paper, by the same process, do not present the same appearance, for proof of which I desire you to examine the specimens in several different languages, published in the first volume of the SHEKINAH, page 302. Thus the "*sub-sultus tendinum*" at once resolves itself into the inequalities of the parchment—and the abruptness of Dr. Richmond's conclusions.

Let us now briefly analyze the evidence before us.

1. It appears from Mr. Fowler's statement that, the writings consist of communications in various languages to him unknown, and of which he had never before so much as seen a single specimen, written or printed. The names, alleged to have been written by Spirits, are found on examination to be *fac similes* of their autographs while living, and a part of them were new and strange to the medium ; and it can be further shown that, in several instances, the *fact* of the existence of such persons, in this world or any other, was wholly unknown to Mr. Fowler.

2. That these writings have not been *forged* and clandestinely conveyed to Edward's apartment, by some mischievous person in the flesh, is evidenced from the fact that, a portion of them have been executed

in his presence, and in broad day-light; and also by the repeated communications of the spirits through other media, and by a variety of modes, to the effect that they are, themselves, the authors of these writings.

3. That Edward P. Fowler, while witnessing the execution of such portions of these writings as were done in his presence, was still in his *normal state*—however his interior vision may have been opened at the time—is manifest from his continued consciousness of external relations and objects, and the perfection of his sensational perceptions.

The testimony of the New York Circle may be thus summed up :

1. An invisible agency has been operating in the circle for two years past, producing a great variety of manifestations of power and intelligence—raising, moving, arresting, holding, suspending, and otherwise disturbing numerous ponderable objects—and all in direct contravention of the laws which govern the realm of material nature.

2. The agency that does all this has appeared in the circle—by the multiform exhibitions of its mysterious presence—from time to time, and by means of the alphabet has made intelligent communications, in several different languages, the import of which was not understood by the parties present.

3. The same agency has, on numerous occasions and in presence of many witnesses, asserted its claim to the authorship of the written communications and autographs now under consideration.

The facts and circumstances, already adduced, constitute a chain of evidence sufficient, it would seem, to produce conviction, even where there exists no previous “impression, more or less distinct, that it is the work of departed spirits.” I can not, however, submit this interesting case to the final judgment of yourself and the public, without first soliciting your attention to several collateral testimonies. The first is formed of parts of a communication, from Prof. George Bush to the writer, dated New-York, March 27th, 1852, and published in the *SHEKINAH*.*

MR. BRITAN : *Dear Sir* : In compliance with your request I willingly make a statement respecting the several communications in Hebrew, Arabic, Bengalee,† &c., which have been submitted to my inspection. * * * * *

“Altogether the specimens are of an extraordinary character, such as I can not well convey by any verbal description. * * *

“Mr. E. P. Fowler, since I have become acquainted with him, does not at all impress me as one who would knowingly practice deception upon others, however

*For the whole of this communication the reader is referred to the *SHEKINAH*, Vol. I., pp. 306-7.
 †These writings in foreign tongues consist of the following : Sanscrit, Arabic, Hebrew, Bengalee, Persian, French, Spanish, Malay and Chinese languages. s. s. s.

he might, by possibility, be imposed upon himself. He certainly has no knowledge of the above languages, nor do I think it likely that he is leagued in collusion with any one who has. A man who is versed in these ancient and oriental tongues would be, I think, but little prone to lend himself as a party to a pitiful scheme of imposture. It must, indeed, be admitted to be possible that Mr. Fowler may himself have copied the extracts from printed books, but I can only say for myself that, from the internal evidence, and from a multitude of collateral circumstances, I am perfectly satisfied that he never did it. * * In like manner, I am equally confident that he, though the medium on the occasion, had, consciously, nothing to do with a Hebrew communication which was spelled out to me in the presence of a circle of very respectable gentlemen, not one of whom, beside myself, had any knowledge of that language. * * * *

Very respectfully, yours, &c.

G. BUSH."

MR. BRITTAN: *Dear Sir:* In relation to the writing in various languages made in E. P. Fowler's room, and said to have been produced by spirits, I am free to say that, I have been cognizant of the execution of some of said manuscripts, under circumstances physically precluding the possibility of their having been done by any human agency.

With most of the languages written, I believe Mr. Fowler to have been entirely unacquainted; and to the best of my knowledge and belief, he has no books in any other of the languages than Greek, Latin, French, and German, with the exception of a small portion of the New Testament in Syriac, *which came into his possession subsequently to the production of these manuscripts.*

For the last three years he has lived in the same house with myself, and spent much time in the same room, thus giving me an almost unlimited opportunity to discover any deception, had he been disposed to attempt anything of the kind, or to detect any hallucination, had any existed. His moral character I consider to be, in every respect, unimpeachable. Yours, &c. MARTHA H. BANER.

MR. BRITTAN: *Dear Sir:* I can in a few words reply to your questions respecting Mr. E. P. Fowler. He has hitherto sustained an unblemished reputation for honesty and veracity, and enjoyed the confidence of all acquainted with him.

* * * I have evidence sufficient to my own mind that he had no agency in the writing of the different languages executed in his room, and purporting to be the products of spirits. Respectfully Yours, ALMIRA L. FOWLER.

PHILADELPHIA, Sept. 24, 1852.

I leave this part of my subject with a single additional remark: If it be "difficult to convince sane men that spirits wrote that parchment," the reason will be found to consist in their obstinate skepticism, rather than in any defect in the testimony.

To prove that men, unaided by spiritual influence, possess powers adequate to the production of similar phenomena, you refer me to the case of a man who was "perplexed about the means of supporting his family." In this extremity, it is said that Swedenborg made him a visit and, in order to relieve his necessities, taught him how to construct a "shingle machine," which he subsequently "sold for a good farm, on to which he

has moved his family." Now, having no knowledge of the facts in this case, beyond what is communicated in your letter *I can not form a decisive judgment as to how far this invention is to be attributed to spiritual agency*, but the case, altogether, seems illy adapted to sustain your position. You personally testify that this man was "never noted for mechanical powers—his head indicates any thing but a mechanical genius—in fact" that "his life has been a tissue of *intellectual and moral illusions and fancies*;" and this certainly affords presumptive evidence that the invention emanated from some source superior to his own mind; and this conclusion is sustained and strengthened by the direct and positive testimony of the man himself, who affirms that Swedenborg gave him his instructions. The fact—if indeed it be a fact—that a poor man—distressed on account of his inability to provide for his family—was thus furnished with a "good farm," does not strike me as altogether too "ludicrous to be mentioned," nor was the object unworthy the mission of so exalted a spirit. I can not see how this case sustains the affirmative of the present question. Indeed, *your hypothesis is most emphatically contradicted by the witness himself*, and should the remaining witnesses concur, it will require uncommon skill in the argument to establish your position. Moreover, your ultimate success will demonstrate this singular proposition in metaphysics, viz: That extraordinary mental excitement—such as occurs but once in the lives of some men—is particularly favorable to a comprehension of mechanics!

Your next case is a protracted account of a man who "secluded himself for months in an old ashery near a swamp;" but you have neglected to show its *connection* with the subject under discussion; and as its specific application is not altogether self-evident, I am constrained to pause for information on this point. What, I would gravely inquire, has that "man," the "old ashery," or the "swamp," to do with proving that Spiritual Manifestations can "be properly accounted for without the agency of spirits"? And that infinitude of *wheels*! what is their relation to the argument against the spiritual origin of the manifestations? At present we can only conjecture. We are not thoroughly acquainted with the family of wheels—can not even mention their appropriate names—with possibly a single exception. If we mistake not there is one known as the *overshot-wheel*! If those referred to by my correspondent were of this class, they perhaps illustrate the current arguments against Spiritualism.

I have nothing to say of that new and peculiar phase of 'abnormalism,' which you say consists in being "simply discomfuddled." How

well the state may be adapted to the discovery of "perpetual motion," I am obliged to leave to the judgment of those who have enjoyed opportunities for personal observation.

The only remaining example referred to in your letter, affords no ground for controversy. I know full well that when the spirit is, in any considerable degree, temporarily withdrawn from the body—the interior senses opened, and the latent powers of the inmost being aroused to loftier action in their appropriate sphere—it is capable of accomplishing results that far transcend the mind's action in its earthly relations. My spirit finds a sacred repose in the solemn, yet cheering and beautiful assurance, that the partial exercise of those wondrous powers is not likely to be suspended, nor long confined to such limited and transient flights, but will be succeeded by a more glorious and God-like unfolding, when the separation from the body of earth shall be complete and final.

Earnestly desiring to be guided by the spirit of Truth, and to receive its divine baptism, I am, Fraternally thine,

S. B. BRITTAN.

SPIRIT IMITATIONS.

DR. B. W. RICHMOND TO S. B. BRITTAN.

LETTER II.

Many other examples might be cited, showing that mesmeric persons have imitative powers, far beyond what they possess in the natural state ; and it is easy to cite instances, that refer not only to mechanic and artistic power, but to singing, speaking, gesturing, mimicking, and to almost every other peculiarity which characterizes us as human beings. I shall, of course, *assume* that all mediums are, in various degrees, mesmeric persons, and hold myself bound to prove it, beyond a cavil, when I reach that point. There is already much harping on this point, with abundant assertion, that the mediums are in a *perfectly normal state*, during the exhibition of the "spirit" phenomena ; and, yet, nothing is plainer, to the eye of the practical mesmerizer, than, that they are most absolutely mesmeric persons. We will take one feature of the mesmeric peculiarities, of the human body and mind, and see what we can find in it. Some three years since the country was filled with "Biological" experiments. These experiments, in Ohio, attracted much attention, and such was the intense excitement of the public mind, that in some places, parents and the public were obliged to interfere and stop boys from biologizing each other. The process consisted in stilling the audience, and fixing attention. Seats were then arranged, and the subjects called forward, consisting of girls and boys, young men and women, and often older persons ; and, seated by themselves, a piece of coin was placed in the hand, or a small battery, composed of zinc, copper and silver ; the subject was directed to look at this for fifteen or twenty minutes ; the operator, meanwhile, would pass the back of his hand over his forehead, and occasionally grasp his thumb, to find the temperature. After fifteen minutes the battery was removed, and the operator would seize the right hand of the subject, with his left, and press the thumb firmly between the middle and ring-finger, on the

back of the subject's hand ; then, looking the subject firm in the eye, would press the thumb of his right hand with great force, in the region of *intuition* and clairvoyance—between the eye-brows, at the root of the nose, and request the patient to close his eyes—pronouncing in a very positive manner, “ You can not open them.” The subject, if subdued, could not open them, though all the time making great efforts to do so. The operator would then try the subject's powers to rise from the chair ; place his hands on his forehead, and tell him to take them off ; then set his hands to whirling, and prevent their stopping, by the force of his will ; repeating, “ You can not stop them ”—and soon it would be found, that not only muscular motion, but the exercise of the senses, could be destroyed by the will of the operator. Taste can be obliterated, or changed ; memory destroyed, so that his name could not be recalled ; any picture, whatever, presented to the mind of the subject, he would see. Tell him he saw snakes, and he would become frightened, and rush with violence over the seats and benches ; say to him he was sleigh-riding, and he would instantly seize the reins, and drive the horses with great glee ; tell him he was a witch—an old woman in rags—and he would put on the character, and make confession of all the crimes with which you had charged him. Tell him he was a gay young lady, and another subject was about to court him, and a love scene would commence ; tell him he was cold, and he would shiver—his teeth chatter—he would stamp, and whip his hands about him, with great fury ; tell him he was warm—very hot—and he would begin fanning himself, fling off his coat, and, unless prevented, would divest himself of all garments ; tell him that a tree of fruit was before him with oranges, apples, grapes and figs, and he would begin to fill his pockets. Sweep the room from before him and open the sky, and speak that the river of life, and a white throne was before him, that the judgment was set, and instantly the attitude of devotion and reverence would come over the subject—he would gaze with *burning eye*, and rapt gaze, into the scene of glory ; take him to a lake side, and tell him a dead child was before him in the water, and he would wade in, take it in his arms, and lay it carefully down, and weep over it in deep pity. Bring before him the lightning's flash, the thunder's roll, or proclaim a God in grandeur, and a world on fire, and, once in Covington, Ky., I saw a dozen subjects fall in intense fright—some onto the floor, some on benches, others sought to fly—and all declared to the audience, that a shower of fire seemed to be around them.

Any image the operator sees fit to plant in the subject's mind is done.

readily ; any passion, was readily assumed : reverence, revenge, vanity, love, hate, fear, mirth, joy, grief, or ecstasy, were all *imitated* at the bidding of the operator ; and the images were, at the words "All right," safely dispersed, and reproduced with the rapidity of thought—changing in a moment the action, and motions of the subject. Some affirm, that they are conscious of the *delusion* at the time ; others say they are not, but that it seems to be *real* ; and all admit that, no mental effort can resist the impression ; they follow the image as a *reality* ; it seems, at the time, a verity, beyond a doubt. What is singular, if the subject retain a *single idea*—the *form* of any physical object in the mind, at the time you endeavor to make the impression—you can not succeed. Let the subject think of an apple, a knife, a horse, a house, a field, or meadow, and no impression can be made on him. It seems necessary that the mind should be a perfect blank—divested of all ideas. The subject at the time is, to all appearance, in a *perfectly normal state* ; his mental, moral, and physical powers, seem unchanged ; and he thinks at the time that he can resist your power over him ; but if he gives you his eye, and keeps ideas from his mind, you lead him captive by mental impressions. Tell him he is swimming, and he gets down on the floor, and thinks it is water ; tell him he is suffocating in water, and he will suffocate, unless you prevent him ; tell him he is struck in the head, and he falls, as if stricken down with a hammer. That a subject might be killed by a mental impression—by saying to him he was shot through the heart, or was struggling in water—is the opinion of all the operators that I have ever conversed with on the subject. The only variation from the *normal state*, that is at all discoverable, is, that the *eye*, in most subjects, is clear and glassy, and has the "*penetrating*" look of the clear-seer ; it is, in fact, the same eye that is observed in some maniacs, and in consumptive patients ; it is clear, sharp, and fearful to look at. The hidden fires of the soul seem to burn through it, with intense force. I have watched it for months, and years, in consumptives, who often become clairvoyant under the wasting of vitality ; and, the eye kindles and sparkles, with more intensity, as they near the narrow house.

All impressible subjects have, to a greater or less extent, this eye ; and, I think, that those who show it in early life, are naturally inclined to consumption—at least, all consumptives have it.

The trait in these Biological subjects, I wish to mark most distinctly, is, that they have powers of *imitation*, that are perfectly amazing. A lad, in the hands of an operator, was told that he was Judge B——, and must make a temperance speech—(the Judge had a short, lame leg, and

a peculiar way of walking.) The subject came out upon the stand, dragging his own leg, in *imitation* of the Judge, in so identical a manner, as to bring a recognition of it to the mind of every one who saw him. He then began to speak, and so imitated the individual he was personating, that it raised a great laugh. Tell the subject he is a dog, and going to bark, and he begins and imitates exactly—the bull, cur, or whiffet—so that when a dozen subjects are all barking on various keys, it forms as fine an idea of a midnight bedlam of barking dogs, as can well be imagined. The subject will sing, in imitation of those whom he has heard sing, when impressed to do so. The tact with which these magnetic persons imitate the voice, appearance, acts, and peculiarities of others, is too apparent to be denied; and yet their physical condition, in no wise, resembles the ordinary mesmeric state; and some, on that account, attempted to say that it was not a magnetic phenomenon; but the absurdity soon refuted itself—as the subjects thus reduced soon showed *peculiar* magnetic traits—and some were easily put to sleep; others were so impressible, that I have seen an operator draw a dozen of them from their seats, by the magnetic force of his hand, standing at the distance of many feet. The first move of the hand would bring the head forward, then the body, and, by adding his voice, “You will stand up,” they would, while resisting with the will, in spite of themselves, stand up, and follow his hand around the room.

So in the case of mediums: they are very often highly magnetic persons, and might, as a rule, be thrown into the ordinary magnetic state, by a good magnetizer. This power of *imitation* among mediums, is various; but distinct in many. Some draw maps, purporting to come from a *school-mate*; others draw *likenesses*; others go through all the movements of the *water-cure*—that, of course, would be Presnitz’ spirit—as with Dr. Reh; others speak in voices *imitating* the dead—but they can *imitate* the living just as well; others hear sounds—the voice of a wife, or child, or friend—as in the case of Judge Edmonds.

Now, is it possible for the human brain to be in a condition to hear and see, and do things, not seen, or done, or heard, in the ordinary normal state.* An English gentleman, says Walter Scott, was ill, and was told by his physician, that he had lived in London too long, and lived too fast; and advised him to retire to the country and ruralize. One of his troubles was, that a set of *green* dressed dancers would enter his drawing-room, and go through with their evolutions, and retire. He knew it was an illusion; but could not resist the annoyance, or the *impress* made on him. He retired to his country-seat, and, in a few

* See Appendix, Note C.

rid of his visitors. He concluded to remain out of town, and sent to London for the furniture of his old parlor, to be placed in his country-house ; but, when it came, and was arranged in the room, the *corps de ballet*, dressed in green, all rushed into the room, *exclaiming*, " Here we all are again—here we all are again." He had associated in his mind the furniture and the dancing-apparitions, and when it returned, they came with it, and, as he thought, *spoke with voices*. I have elsewhere, as you will see, given numerous instances of a similar character. Even the excessive use of wine will induce a state of brain, in which the person thinks he hears voices, and sees spirits ; but on close examination it will be found that it is the work of the abnormal powers developed in the brain by stimulus medicines, or intense thinking. This unravels the voice Judge Edmonds heard. This long-continued meditation on death, with night, solitude, loneliness and darkness, had so impressed him, that he thought he heard a sound ; and it was an exact imitation of the voice of his wife. In the case above referred to, hearing was not only affected, but the organ of color was involved in the hallucination, and the *green figures* were as plain before him as real persons. This is, always, one of the phenomena of ghost-seeing that the Seer associates—form and color, voice and acts—with the spectre.

In my next letter I shall call your attention to imitations, in style of composition, and give some examples of these wonderful exploits. The imitations of hand-writings here, by mediums, have been most accurate in giving signatures—as in the case of the Declaration. Of course, the medium has the most accurate knowledge of signatures, in all cases.

B. W. RICHMOND.

REPLY TO DR. RICHMOND.

LETTER II.

Dear Sir :—I will venture to hope that your second letter, on what you are pleased to denominate “SPIRIT-IMITATIONS,” may be interesting to our readers, notwithstanding its relation to the present question no where appears. It will be perceived that the form of the proposition makes it your privilege to lead, while it is my duty to follow by a careful analysis of the facts and reasons—if any are presented—on which you rest your theory. The particular *direction* and bearing of the discussion, for the present, must, therefore, depend on you. If you think proper to leave the subject of our correspondence, and to confine your observations to miscellaneous facts and experiments, in the production of which no spiritual agency was ever pretended to be exercised, I can only express my unwillingness to follow you in these erratic excursions, and leave the reader to infer the necessity which prompts this abandonment of the question. Why not proceed at once to prove that the phenomena alleged, by men of discriminating minds, to be spiritual in their origin, can be properly accounted for by referring them to the known laws of matter, and the acknowledged capabilities of the human mind, while subject to its earthly relations and dependencies? Nothing can be accomplished until you attempt this. If the achievements of modern material philosophy enable you to dispose of the subject in a proper manner, let it be so disposed of, now and directly. Only in this way can you rationally expect to answer the demands of the occasion. If Science has placed the key in your hands, we have a right to presume that you will use it, to unlock the secret chambers in which Mystery has concealed the springs of the present spiritual movement. Disclose to us the *authors* as well as the instrumentalities of the Manifestations. If the agents and the means are all of earth, they must be open to human inspection, and cognizable by the senses. Let us see them, and let the specific relation of each particular fact to its appropriate cause, be clearly demonstrated. If you fail in this, you accomplish nothing. It is in vain to record miscellaneous phenomena in this loose way. *A scientific analysis and classification are demanded*; and when the facts

are properly classified, it will still be incumbent on you to *prove that the laws of matter and the powers of the human mind, while confined to the body, are adequate to the production of all the various phenomena* which have been attributed to spiritual agency. Now, if you refuse, or neglect, to grapple earnestly with the question; if you fail to furnish illustrations that bear directly on the issue; if you shrink from looking the *real facts* fairly in the face; and make no serious attempt to overthrow the spiritual theory, you give me nothing to do, but simply to acknowledge the receipt of your letter, and to admonish you that its contents are wholly foreign to the subject of the present discussion.

Your letter mainly consists in a description of the *modus operandi* of "*Biological experiments.*" The object of this lengthy account of irrelevant matters, I am unable to comprehend or perceive. Surely no man ever conjectured that the ordinary experiments in Biology were produced by any other than merely human agency. Did any one ever intimate that Spirits had aught to do in their production? Never; and after all that has been said of the insanity of spiritualists, I have yet to find one crazy enough to confound the two even in his dreams. If no one—believer or skeptic—ever pretended that the 'Biological' vagaries were produced by the spirits of departed men, your labor is all lost, and your facts and illustrations appear like so many impertinent visitors who obtrude themselves on unsuitable occasions. All the results, in 'Biology,' which you profess to have observed, I have myself produced—and far more wonderful experiments than those—except such as consist in degrading Godlike natures to a level with dogs, and other inferior beasts, which I have neither performed nor allowed myself to witness. But the numerous and beautiful illustrations of the active and receptive powers of the human mind, are easily distinguished from all the higher demonstrations of an invisible spiritual agency. It can be clearly shown that the two classes of facts are essentially diverse, and that it is impossible to refer them to the same source. From the elucidation of this point, it will distinctly appear that the experiments, performed by the lecturers on 'Biology,' are by no means identical with the phenomena which we ascribe to the spirits.

1. In the 'Biological' experiments there is a visible human operator, to the action of whose mind every physiological change, mental impression, and mechanical movement, can be directly referred. In the Spiritual Manifestations, no human operator can be found, or demonstrated to exist.

2. In 'Biology,' the phenomena occur in harmony with the *will* or

desire of the operator, and in conjunction with certain *manipulations*. But the illustrations of the Spiritual presence and power, often occur in *opposition* to an *earnest desire*; they *resist the most vigorous effort of the will*, and are *not dependent* on any process, similar to the one described in your letter, as necessary to induce the 'Biological' results.

3. Only *men and women* are found to yield to the experiments in 'Biology,' while, in the Spiritual Phenomena, *chairs and tables* are among the most impressible subjects.

Here allow me to suggest that, if your theory be founded in truth, it will admit of an application to the dead as well as to the living subject; for the same power that moves the *human medium*, also moves the *wooden table*, and other inanimate objects. Now, to demonstrate the *ONENESS* of the agents and forces employed in the 'Biological' experiments, and the Spiritual Manifestations, it will be necessary to produce the same effects on dead matter, that are wrought on living, sensitive, and intelligent beings. Let Dr. Richmond, therefore, proceed to put the table and six chairs into the *Electro-biological state*, and it shall suffice. We will insist on no terms that will infringe the laws on which the phenomena are supposed to depend—will not even ask to be present at the experiment, lest our skepticism might disturb the 'Biological' circuit, but will accept the testimony of three credible witnesses. If the subjects move off; if the table and chairs step to the music, lifting their feet so as to mark all the variations in the time, we will demand no more, but accept the experiments in 'Biology' as appropriate illustrations of the subject before us. This is not unreasonable. Your hypothesis is worthless, unless it will cover *all the essential facts*. It must explain the movements of gross ponderable bodies that have no life, as well as the delicate vibrations of the living nervous system. Until you can illustrate this implied unity of causation, by some such practical experiment, or by reference to incidental occurrences transpiring under the law, your position is merely *assumed*, and the assumption is quite too illogical and absurd to admit of serious discussion. To relate what Biologists have done in Ohio, in order to subvert the legitimate claims of Spiritualism every where, is to aim as wide of the mark as those

"Who dive at stars, and fasten in the mud."

If your closing observations, concerning the susceptibility of certain persons to a species of hallucination, were designed to intimate that all who have seen, heard, or otherwise witnessed the Manifestations, are thus hallucinated, and that the results, so far as they seem objective, are all imaginary, I need not dispute the assumption, for the reason that it is

not likely to be accredited by any one. Moreover, if I have misapprehended the design of your concluding remarks, I must be excused for not perceiving that they have any bearing whatever on the present issue.

Trusting that you will find it convenient to cultivate more intimate relations with the question,

I remain, yours fraternally,

S. B. BRITTAN.

SPIRIT IMITATIONS.

DR. B. W. RICHMOND TO S. B. BRITTAN

LETTER III.

As much stress is laid on "imitations" of *writing, voice, and gestures*, of alleged Spirit-manifestations, as proof positive of the ability of spirits to return to our sphere, I will follow up the subject in another letter. The great power of certain individuals to copy and mimic other persons is well known to all. The pantomime among the ancients was an art, and was carried to great perfection; it was, indeed, a profession among the higher classes. This art was mainly mimicry, by motions and gestures. This power rarely exists now in great perfection. In this country it has been cultivated by but few as a profession, yet many persons possess the gift. One will mimic sounds, another actions and motions, and more rarely we find persons who have great tact in imitating handwriting. I was showing the "Spirit Declaration" to a mechanic of my acquaintance, and he took a pen and sketched a *fac simile* of a dozen or two autographs, from *memory*, of persons whom he had not seen write in many years—the hands were various, and difficult to execute. That he would give a good *fac simile* of that paper, in a few hours, I have not a doubt. He has promised to do so.

Now the question recurs, How can a person, who has no marked ability as an imitator, bring out such a paper? I answer, He is no doubt a somnambule, and his peculiar magnetic state unfolds his imitation of writing. A few years since, while on a visit to New-England, I left a lunatic at Brattleborough, Vermont. While examining the curiosities of the institution, I was shown a representation of the Garden of Eden, executed by a young lady, confined in the institution. The grounds were laid out with great skill, and the whole ornamented with moss and shrubbery in a tasteful manner. Adam was in the "midst of the Garden," dressed like a *modern dandy*, with a *fine beaver* on his head and an *umbrella* under his arm—it might possibly rain. Eve was a jolly-looking *Miss* with a *wasp-waist* and *modern bonnet*—regaling herself among the flowers of the garden. Superior artistic skill was apparent in the execu-

tion of this historic scene—far beyond the reach of the normal powers of the young lady.

Other specimens of work were shown me, and in fact may be found in every lunatic asylum in the world, showing clearly that the excited brain of the maniac takes on new powers and evinces new skill in constructing and imitating.

While passing through the rooms of the Mount Pleasant Asylum, near Boston, the Superintendent ushered me into a large room, and without any notice at all, introduced me to "Mr. God Almighty"! At first I was a *little dashed* at being introduced to so august a presence, but soon recovered my equilibrium so as to do the honors with *becoming reverence*. I saluted him by his title, gave a cordial shake of the hand, accompanied by a low bow, which put his capricious majesty in excellent humor. Before me stood a stout-built Yankee, with a large, fine head, around which a strip of cotton cloth was skilfully wound, so as to form a kind of turban. His eye was restless and piercing, his bearing full of pomp and consequence, his face wearing a benignant smile while you treated him as the great "I AM." He was anxious to know what we had in Ohio that was *great and singular*. On being informed that we raised great fields of corn and multitudes of horses, he expressed a very anxious wish that he "had forty thousand millions of acres of corn, with a kettle big enough to boil it in, and horses enough to eat it. And," said he, with great vehemence, stretching up his mighty self 'o a full highth, "we would have one everlasting chanking." All his wants and wishes seemed to be on a magnificent scale, in good keeping with the almightiness he had assumed to himself. His reverence had become an artist, and from his buttons he had suspended the wide end of half-a-dozen pewter spoon-handles, whittled to a point, and a hole through the wide part, and strung on a piece of tape. With this rude metal for a pencil, and the walls of his room for his canvas, the deluded man had drawn out on the walls of his room a huge fish—the head beginning at a point in the wall and the body carried around the entire room, the tail resting near the head of the monster. The body, in every part, was filled with figures, signs, hieroglyphics, images, and symbols of ideas which reveled in the old man's fancy. Each sign had its appropriate meaning, which he recounted with regularity, or altered to suit his fancy. Over twenty years has he toiled in bringing out this great ideal of *his universe*.

It would be a profitable and curious labor to visit the asylums of the insane, and study the new powers of mind, brought out by their new

mental condition. This specimen was formerly a merchant, and not noted for abilities to draw. If still living, his *great fish* still adorns his room where he has resided for near thirty years, reveling in the idea that he was, in fact, the invisible Jehovah, in an earthly tabernacle.

The somnambule presents some curious examples of these suddenly acquired powers. Major Elliot, Professor of Mathematics at West Point Military Academy, relates of a young lady, of a cultivated mind, who was attacked by fits of somnolence. When she came out of the fit, she had lost every kind of *acquired knowledge*. She began anew the elements of study, and made good progress for four months, when a second fit occurred, and she suddenly acquired all she had previously known, and forgot all she had acquired during the interval. A third attack obliterated all memory, as in the first. In each alternate attack she acquired and lost—first her original knowledge, and then that which was acquired during her intervals. She suffered these attacks for four years. During the healthy interval she was remarkable for the *beauty* of her *penmanship*; but during the second interval, in which she lost all her original knowledge, she *wrote a very awkward hand*. Persons seen during the healthy interval were not recognized during the paroxysm, and *vice versa*.

Sir Walter Scott speaks of a young lady who had been insane two years. She had been able, only when sane, to form a few letters; but during her insanity, *learned herself* to write very perfectly. She can not attend to any one who attempts to learn her to write. During her sane periods, she loses wholly her ability to write or read; but when her insanity returns, these arts both return with it, and she reads and writes with great facility.

Dr. Prichard relates the case of a lady who was subject to fits of insanity, which would pass off suddenly, and she would instantly recur to the train of thought she had been occupied with during her lucid interval. She would sometimes finish an unfinished *sentence*, beginning at the very *word* where her attack had interrupted her train of thought when her lunacy came on. She would recur at once to the thoughts and words she was engaged with when the previous attack went off.

This same curious state is observed in mediums when the train of thought is interrupted, and when they return to it they begin at the very *word* or *sentence* they had left off at—often finishing a sentence or a word left unfinished. Persons under the influence of liquor often lose memory, and recover it again when sober, forgetting wholly the acts committed while drunk; and again, when intoxicated, suddenly

remembering what was done in a previous debauch. This also occurs with some narcotic medicines. Other powers are acquired strangely when in the somnambule state. Persons dream out facts which were lost to memory. Some somnambules get up and go to work—others prepare a horse and ride—others go to the top of dwellings—others compose and write out poetry or facts which were occupying their minds.

I think myself warranted in the inference that E. P. Fowler, in a similar state, unknown to himself, arose on the night of the 22d of December and affixed, with his own hand, the names alleged to be written by the Spirits to the parchment, called the "Spirit Declaration." This brings out a new fact in mental philosophy.

The foregoing cases seem to indicate a kind of *double* memory, and it is explained on the same principle as double consciousness. We have a double brain, and each seems capable of exercising a separate consciousness; and in this singular mesmeric mood we find old impressions obliterated and new ones acquired, and when the ordinary state returns, new impressions are lost and old ones return. To my mind, it seems to be the alternate action of the right and left brain; first one predominating, then the other? The memory of the abnormal state seems to be far more active, vigorous, and vigilant, than in the normal state—persons often remembering forgotten things, and repeating poetry, and performing in music in a very wonderful way. Every one has observed the changes that occur in persons upon whose minds some sudden and intense excitement is brought to bear. The moon-struck lover, when unsuccessful, is at once converted into a poet, and writes love ditties to his wayward *amorosa*. Grief, especially from the loss of children, will frequently set mothers to writing poetry. Some of the most remarkable poets, ancient and modern, have had the powers of their harps suddenly exalted into celestial notes by deep grief. How deeply was the whole life of Byron colored by disappointment with Mary Chaworth. Burns never sang so sweet as when tuning his harp to the praise of "Mary, in Heaven." Petrarch's enchantments were never so deep as when overwhelmed with the death of Laura. Milton's most glowing scenes in "Paradise Lost" are drawn from his experience with his wayward and wilful wife. Cowper's habitual melancholy and pensive gloom was deepened into a full flood of pensive numbers by his disappointment with his cousin. Tasso's miseries and sorrows put new songs into his heart, and a more celestial fire into his inimitable numbers. Abellard was swept into the wild current of poetic fancy by his passion for Heloise—losing all interest in more manly studies and pursuits, he aban-

doned himself to writing amorous verses. Mirabeau, the French orator, when on trial for his connection with a celebrated French lady, holding up to the court a lock of hair in which poison was concealed, burst into such a fit of eloquence as to carry his acquittal. Tallien, when notified by a scroll, concealed in a cabbage-leaf and thrown from the window of the prison, that his intended bride and Josephine were to be beheaded on the morrow, rushed with fury into the Assembly, ascended the Tribune, and moved a decree against Robespierre as a tyrant, and in an instant the butcher knew that his doom was come. Poe, that wild and wayward genius, received an impulse from early disappointment, that hurried him through life in a dark and devious path—the image of Annible Lee never ceased to haunt him. Pinel tells of a maniac in the Bicetre, who was insane on the subject of the revolution, and declaimed in his cell, with ardor, force, and eloquence, on that subject; and always with a force and elegance far above his mediocrity of talent. Like phenomena were witnessed all over France during the maturing of the reign of terror. The most eloquent and powerful harangues were heard from the damp cells of gloomy prisons, by male and female. So much beauty, eloquence, talent, and misery, has rarely graced the annals of an insane nation.*

These periods of intense intellectual power in nations are periodical; they come like the return of a comet from trackless space. Such was the age of Christ—such was the age of Constantine and Athanasius—of Attila and Alaric—of Stilecho of Tamerlane, Napoleon, and our own Revolution. They were periods marked by great men—by great actions—by bold thoughts; the mind breaks old shackles—strikes out new paths—sees new truths—unfolds a page in the great drama of human life and human progress.

Newton marked one of those periods in the history of physical science. Luther another, in the history of free thoughts and free conscience. Another of those periods is approaching. Men will think, and think in spite of thrones, principalities, or powers. The Church need not mutter through her teeth, and cry, hold! She has betrayed her high and eternal trust. The autumn of her revolution has come. Her winter will be dark; but the spring of a new life, of new forms, and new truths, will unfold itself to the world. What if a few do become insane; the world had better be insane than live eternally in the *old age* of a stupid, unthinking sanity. A little wholesome excitement will do the world good. It purifies the elements, like the thunder storm, cleansing the physical world of dross and vapor.

* See Appendix, Note D.

Let man discuss the destiny of his spirit. What subject more fitting to occupy his thoughts. "If a man die, shall he live again?" What evidence have we on that momentous question? What light is reflected from the present state into the eternal future? What light streams into our spirits, from that far-off realm to which the millions are hurrying?

B. W. RICHMOND.

REPLY TO DR. RICHMOND.

LETTER III.

Dear Sir : In your second letter you virtually proposed to account for the Spiritual Manifestations, by reference to certain experiments in 'Biology,' but the peculiar modes and phenomenal aspects of the two were seen to be so essentially diverse as at once to preclude the acceptance of any hypothesis based on the alleged unity of causation. Accordingly, the biological oracle is now permitted to descend from the tripod, the dum spirit having been interrogated in vain for a solution of the Spiritual Mysteries.

In the letter now before me various agents, conditions, and functions, are coerced into the service, none of which, with a single exception, appear to be at all at home in the strange relations they have been made to assume. The first of these is "The great power of certain individuals to *copy* and *mimic* other persons." We are informed that a species of mute representation, called "*pantomime*," was carried to great perfection among the *ancients*," and from this fact we are expected to infer that all spiritual phenomena among the *moderns* are exhibitions of the same kind. It may be a somewhat fastidious regard for law and logic, which restrains me, but I can not jump at conclusions after such a fashion. The invisible agents are rapidly gaining a mysterious and irresistible power over thousands. The old man, the youth, and the little child; venerable matrons and timid maidens; grave doctors, judges, and divines; the solemn and religious, as well as the gay and thoughtless, are alike subject to unseen masters. Have they all at once become ambitious to excel each other in this species of acting? If, indeed, the present Spiritual Manifestations consist merely in pantomimic display, the fact must be susceptible of proof, and we wait for the *evidence* to establish our conviction. In the mean time, the idea that so many intelligent, thoughtful, and devout persons, are merely engaged in a sort of *fantoccini* with tables and chairs, unconsciously, or for their own amusement, can only be received when reason shall resign her empire. Moreover, upon the supposition that the phenomena are regulated by

some unconscious action of the minds of the media, how does it happen that inanimate objects act so conspicuous a part in the phenomena? I have personally witnessed many exhibitions in which the table was not merely a "star actor," but it appeared to sustain all the principal characters, and the remainder of the company were only supernumeraries, or passive spectators. Herein, it appears to me, we greatly excel the old masters, and all the antique exhibitions of pantomime to which you refer. With us, not men alone, but even *tables* and *chairs* seem to be mysteriously gifted with a power to act *per se*, and are all included in the *dramatis personæ*.

There is one class of facts that may be comprehended under the head of what you are pleased to term SPIRIT-IMITATIONS, many of which must be admitted to sustain a somewhat intimate relation to the subject of this discussion. I desire to dispose of this class, now that you have summoned me to their consideration, and pursuant to this purpose, it will be necessary for me to analyze the phenomena which you have merely introduced, without regard to order or any attempt at classification. That one person may imitate another, in his chirography, intonation, in a variety of scenic exhibitions, and, in short, in numerous ways was, I may venture to affirm, never disputed by any one. We employed an artist to engrave the Spirit-writings, which formed the principal theme of my first letter, and he succeeded in producing a very fair *imitation*, but what has that circumstance to do with the production of the originals? Nothing, whatever; and if I have been enabled to show that those manuscripts *were really executed* in the particular manner already described, you accomplish nothing by proving that the work *might have been done* in some other way.

It is plainly intimated in what you have written that, one of two hypotheses must be adopted in accounting for the 'imitations:' Either they are the voluntary work of the media, resorted to in order to promote deception, or they are unconsciously performed by the media—while they are in an abnormal state. You have assumed the latter hypothesis to be the true one, and have, therefore, resigned the privilege of resorting to the theory of fraud or *voluntary counterfeiting*, in any emergency.

I will now speak of the essential conditions on which the more remarkable "*imitations*" are ascertained to depend, that we may determine their precise relation to the question under discussion. It is known to all persons, who have made critical experiments in Animal Magnetism, that, the magnetic sleeper, especially in the intermediate stages

between outward sensation and inward lucidness, is preëminently subject to the control of the magnetizer. In a greater or less degree the entranced ones experience all the emotions of the experimenter. Their sensations, thoughts, desires and actions, are not unfrequently ONE with his. To develop these results, two parties are of course required. First, a *person to be imitated*, who must sustain an active or positive mental-electric relation to the subject; Second, *the imitator*, whose condition is required to be one of complete passivity. These conditions are necessary to render the latter receptive of impressions from the former. When the relations are properly adjusted—and this may occur without inducing a state of coma, and even without direct physical contact—a union is established, through the vital aura or electric medium which pervades the living body. The nervous system of the subject is thus temporarily *conjoined* to that of the experimenter, when the impulses, thoughts and purposes, of the active or positive mind, are electrically conveyed to the sensorium of the subject, from which they reëct through the nerves of motion, and find expression in appropriate organic functions. Permit me to illustrate this part of my subject by an interesting example. The account from which the following is extracted, was originally published in the *Manchester (Eng.) Courier* :

“ Having thrown two girls into the sleep, Mr. Braid sat down to the piano, and the moment he began playing both somnambulists approached and joined him in singing a trio. Speaking of one of the girls, Mr. Braid said, although ignorant of the grammar of her own language when awake, when in the sleep she could accompany any one in singing songs in any language, giving both notes and words correctly. Mr. B. requested any one in the room to put her to the test, when Mr. Schwabe played and sang a German song, in which she accompanied him correctly, giving both notes and words *simultaneously* with Mr. Schwabe. Another gentleman then tried her with one in Swedish, in which she also succeeded.

“ JENNY LIND being present, now played and sang a slow air, with Swedish words, in which the somnambulist accompanied her in the most perfect manner, both in the words and music. Jenny now seemed resolved to test the powers of the somnambulist to the utmost, by a continual strain of the most difficult *roulades* and *cadenzas*, including some of her extraordinary *sostenuto* notes, with all their inflections from *pianissimo* to *forte crescendo*, and again diminishing to thread-like *pianissimo*, but in all these fantastic tricks and displays of genius by the Swedish Nightingale, even to the shake, she was so closely and accurately tracked by the somnambulist that several in the room occasionally could not have told, merely by hearing, that there were two individuals singing—so instantaneously did she catch the notes, and so perfectly did their voices blend and accord. Jenny, having been told that the somnambulist was singing in some other language, commenced singing ‘ *Casta*]

itation, both in words and music, fully justified all that Mr. Braid had alleged regarding her powers."

I might furnish many illustrations of this singular faculty from the records of my own experiments, and from a variety of other sources, but this single example will suffice to indicate the general law, and the specific conditions, on which the phenomena depend. Here allow me to remind you that two things are indispensable to success in every experiment.

1. The somnambule must be *en rapport* with the particular individual—directly or through the mind of a third person—whose thoughts, words, and actions are to be imitated; and in no case will the subject personate, or especially regard, any one until this sympathetic union is established.

2. The proposed results must in no case transcend the individual capacity of the experimenter, since his powers of necessity determine the functions of the subject.

A superficial investigation will satisfy any one of the entire correctness of these propositions. Visit any number of susceptible persons; speak to them while they are abstracted from the sphere of their outward relations, and are in sympathy with another, and they will not regard you. This is always the case, and the fact indicates the existence of an absolute law. When, therefore, the somnambule begins to 'imitate,' or personate, an individual, it demonstrates the fact that the imitator is in communication with the person so represented. Now who, what, and where, are the parties personated? I answer, they are persons of all ages and countries. Are they always present in the body? No. On the contrary, individuals who departed this life many years ago, who were wholly unknown to the medium, and forgotten by all the members of the circle—if indeed they were ever known by any one present—are often announced by *name*, and the peculiarities of their persons, manners, business, habits of thought, and modes of action, are rendered with equal fidelity. Now, as the imitative subject can only represent the persons with whom he is intimately associated—in the manner already described—we are forced to conclude that the medium, in such cases, is *en rapport* with the spirit of the person represented. The argument may be thus briefly expressed:

1. The "Imitations" are produced by persons in a somnambule state, or while the medium is otherwise externally unconscious. *This you assume.*

2. Persons in this state *can only imitate, or personate, those with whom they are en rapport.*

3. When, therefore, the dead, who are unknown, or forgotten, are thus represented, the fact proves the medium to be *en rapport* with the departed spirit.

This conclusion derives strong confirmation from a variety of incidental circumstances and attendant phenomena. The name and age, circumstances of birth, place, condition, education, disease and dissolution, and a great number of particulars not specified in this connection, are disclosed in words which all can understand, and, at the same time, the power that claims to communicate thus, through the medium, also acts on *dead matter* in a startling and truly wonderful manner. Indeed, a large class of these manifestations have never been successfully counterfeited, by minds in the body, and from their nature we are sure they never can be. I most emphatically deny that mortals, unassisted by spiritual agency, have ever been able to produce so much as a tolerable semblance of the real facts. A single example, under this head, will serve to illustrate the character of these representations, and, with the foregoing observations, must suffice in proof of their spiritual origin, until it shall become my province to lead in the discussion, when I shall have occasion to introduce others equally remarkable.

Last winter while spending a few days at the house of Mr. Rufus Elmer, Springfield, Mass., I became acquainted with Mr. H., a medium. One evening, H——, Mr. and Mrs. Elmer, and myself, were engaged in general conversation, when—in a moment, and most unexpectedly to us all—H. was deeply entranced. A momentary silence ensued when the medium said, HANNAH B—— is here. I was surprised at the announcement, for I had not even thought of the person indicated for many days, perhaps weeks or months, and we parted for all time when I was but a little child. I remained silent, but mentally inquired how I might be assured of the actual presence. Immediately the medium began to exhibit signs of the deepest anguish. Rising from his seat he walked to and fro in the apartment, wringing his hands, and exhibiting a wild and frantic manner and expression. He groaned in spirit, and audibly, and often smote his forehead and uttered incoherent words of prayer. He addressed me in terms of tenderness, and sighed and uttered bitter lamentations. Ever and anon he gave utterance to expressions like the following :

“Oh, how dark! What dismal clouds! What a frightful chasm!

Deep—down—far down—I see the fiery flood! Hold! Stay!—Save them from the pit! I'm in a terrible labyrinth! I see no way out! There's no light! How wild!—gloomy! The clouds roll in upon me! The darkness deepens! My head is whirling! Where am I!—”

During this exciting scene, which lasted perhaps half an hour, I remained a silent spectator, the medium was unconscious, and the whole was inexplicable to Mr. and Mrs. Elmer. The circumstances occurred some twelve years before the birth of the medium. No person in all that region knew aught of the history of Hannah B——, or that such a person ever existed. But to me the scene was one of peculiar and painful significance. The person referred to was highly gifted by nature, and endowed with the tenderest sensibilities. She became *insane* from believing in the doctrine of endless punishment, and when I last saw her the terrible reality, so graphically depicted in the scene I have attempted to describe, was present, in all its mournful details, before me!

Thirty years have scarcely dimmed the recollection of the scene which was thus reënacted to assure me of the actual presence of the spirit. That spirit has since informed me that her present life is calm, peaceful and beautiful, and that the burning gulf, with all its horrible imagery, existed, only in the traditions of men, and in the fitful wanderings of her distracted brain.

I may here very properly conclude. Concerning the cases of insanity and the effects of drunkenness I will speak, if necessary, when I am able to perceive the point they are designed to elucidate. The examples, selected from history, in general, illustrate the fact that the mental forces sometimes converge and find an outward expression in the unusual power and intense activity of a single faculty, and that a variety of circumstances in life conduce to this unequal development and exercise. The facts are quite interesting in themselves, but wholly irrelevant, and their introduction, in this connection, is not the happiest indication of that maturity of thought which the profound importance of the subject demands.

Your concluding observations assure me that your tendencies are liberal and progressive, and they inspire the hope that you will yet see, in the revelations of the Present, new and tangible evidences of the soul's immortal life, and of the interest which the departed yet feel in the welfare of mortals.

Yours fraternally,

S. B. BRITTAN.

SPIRIT IMITATIONS.

DR. B. W. RICHMOND TO S. B. BRITTAN.

LETTER IV.

DEAR SIR: I have received the second letter sent you for the TELEGRAPH. You express an unwillingness to follow me 'in *erratic excursions*, and leave the reader to infer the necessity which prompts the abandonment of the question.'

I first offered you a discussion. You declined, and offered me "two columns a week" in the TELEGRAPH, to present such facts as might throw light on these mysterious occurrences. I accepted the offer and sent you a letter touching the "Spirit-declaration," as published in number nine of the TELEGRAPH. I had seen but one copy, and that but an hour. It struck me as the work of a medium or somnambule. My second letter followed, in a few days, after which, you proposed a discussion. While that was being settled, I wrote a third. Your readers will see at once that neither of the numbers sent could have particular reference to the particular form of the *question*, subsequently presented, being written before it was agreed on. But those facts most clearly bear upon a *peculiar* manifestation of mind, into which you might inquire, instead of lecturing me on my course. Of necessity great latitude must be allowed both parties, and I would beg the forbearance of your readers, in getting this difficult subject before them. All the friends of the new theory, aided by numberless spirits, are my opponents. I ask you to be gentle, and not press me too hard, for I am turned back on the study of Mind and Matter, while you can, if you choose, consult daily the countless hosts of sympathizing spirits, whose intellects have been expanding in the celestial spheres for years and ages—and now offer their evidence that they are *knocking* at our doors.

But to return: My first impression was that a medium wrote the names on the parchment, and as I was a little mistaken about the cause of the spirits ordering Edward to burn the first autographs, I will call attention to a disagreement in the two accounts. In the ninth number of the SPIRITUAL TELEGRAPH, you say, after the 'spirits had

ordered Edward to put a paper on the table, "in accordance with the above directions, Edward placed a paper on the table, in his sleeping-room, which was duly written on in the *course of the night*, by forty-three spirits." In TELEGRAPH number twenty-two, E. P. Fowler says, "The original paper containing the autographs I found upon my table, about three o'clock, one afternoon, on my return from business—the paper used being a sheet of *drawing* paper, which was *incidentally* left on my table, and which I am sure was blank when I left my room in the forenoon." In the ninth number of the SP. TEL. you say, "The subject of Kossuth's mission having been incidentally mentioned," the spirits ordered E. to put a paper on his table, after they had subscribed—then "all might sign it." In the twenty-second number of the SP. TEL., R. T. Hallock and others say that, on the eleventh of December, while specimens in Hebrew and Sanscrit were under examination, the spirits told Edward to put "that paper on his table and they would subscribe; then *you* (E.) may sign it too." This committee say it was written on in the day time, while the account in the ninth number of the SP. TEL. says it was "duly written on in the course of the night."

The account in number nine of the SP. TEL. says the paper was left on the table by *direction*—the committee, R. T. Hallock and others, agree—while Edward declares, in the twenty-second number of the SP. TEL., that it was *incidentally* left. Men in a *normal* state certainly ought to agree in so palpable a matter. The point at issue is, whether fifty-six different hands, or wills, wrote those autographs, or *one* hand.

SPIRITUAL TELEGRAPH number nine: "When Dr. Hull asked whether each spirit executed his or her name on the parchment," they answered, *emphatically*, "Yes!"

SPIRITUAL TELEGRAPH number twenty-two, it is said, when asked if each spirit executed his own signature, or one operated for the whole? the answer was, "Each for himself, by the aid of the battery." What battery? Do the spirits have to connect their will, or hand, to the pen by a battery? Will you explain? I hold that those signatures are clearly the work of a single hand. I have shown the autographs to many good writers—it strikes all as the work of a *trembling* and *cautious* hand. The ink spreads in some names—but mark:

1. The difference in the name of J. Q. Adams and Step. Hopkins.
2. The wave in the hair-line in Hancock's J, and also in the quirk under Franklin's, Fulton's and Hull's name.

3. The name of Fitch, Green, Maylor, Jackson, and J. Q. Adams—all show a cautious, waving motion, or the autographs belie themselves.

4. At the left of Daniel's Hebrew a set of marks occur—and also at the left of his name—which can be nothing else than *trembling* hair marks.

I have seen *mediums* write in this *subsultus* method—but that spirits have such a tremor is doubtful, as the names of John Adams, S. Hopkins and Daniel's show. Daniel's name written at the bottom, from the right, ends with a *tremulous* movement of the pen, which most incontestibly shows that Daniel was excited, or he had palsy, or possibly thought of the lion's den.

1. With the exception of Penn, Jefferson, Coles, Hancock, and Jones, the entire names on the autographic scroll show the writer to be accustomed to a *rolling* or *circular movement* of the hand.

2. The names were executed in *groups*, and the first that arrested my attention were, Roger Sherman, John Adams, Step. Hopkins, Rob. Morris, Lewis Morris, J. Otis, P. Henry. The second, B. Franklin, Benj. West, Sam. Adams, D. P. Madison, James Madison, James Monroe, John Penn, and Richard Henry Lee. The third, Phil. Livingston, John Paulding, J. Fenimore Cooper, and James K. Polk. The fourth, Francis Lightfoot Lee, Jas. Hull, * * * * (can't read it,) and S. Skinner. The fifth, G. Whitefield, M. Kosciusko, and Charles Carroll. The sixth, Geo. Washington, J. Marshall, Martha Washington, Rob. Fulton, W. H. Harrison, Jno. Trumbull, and Andrew Jackson. The seventh, T. Knox, Nath. Green, Alex. Hamilton, John Fitch, and John Maylor. The eighth, Rowland Ellis, H. Bell, Joseph O. Neal, and Edgar A. Poe. The ninth, Y. Q. Sanford, Jas. N. Fowler, R. Partridge, and J. Harris. The tenth, B. Gray, C. Gray, Abby Fowler, and J. Q. Adams. They resemble the Madison and Kosciusko group. Jefferson and John Dickinson have a resemblance. Wm. Penn, G. Coles and Paul Jones are similars. Hancock is distinctive and alone. Among the "immortal" signers, who attended the *immortal* meeting in Edward's room and affixed their names on the parchment, only fourteen appear, to notify America and the world that they were back and seeking to make known that they still existed. Where were the rest? Echo answers, where?—for it would seem that all should, if possible, be on hand, and "hang together," as Franklin said on a certain occasion: a baker's dozen, and one over—and those *happen* to be the men whose names are most easily counterfeited.

Let us notice the *exactness* with which they have written their old names—attempting, as they did, to *imitate*, they would be likely to get them as near as possible :

Hancock used to raise his hand before making his H, and carry his loop over ; in this case he puts them together ; and his flourish used to end at the left, but in this case it ends to the right of the center. B. Franklin, on the old Declaration, wrote his name Benj^a, with a curious F ; in this case, he imitates his name signed to a letter to Mr. Strahan, but boggled in his small r, and partly imitated the one in Poe's name.—(See *Sparks' Life of Franklin*, page 392.) Phil. Livingston, in the old Declaration, wrote a *sharp* hand ; in this paper his hand is *round*, and he was in such a hurry he forgot to dot his i's, as usual. Roger Sherman used to connect his o and g ; in this they separate. Step. Hopkins—having got cured of his palsy—improves on his hand ; he carries the stem of his first p up *higher* than usual, and slips in Franklin's k, with a loop—he used a plain stem formerly—a *compliment* to the Doctor, probably. John Adams used to begin his A at the top ; but, as it is convenient, he begins it at the bottom—in *imitation of every* other A of the kind on the scroll.—Large love of approbation. Rob. Morris forgot how to begin his R, and squats his name more than usual ; he used to write better, but now, don't write as well as father Hopkins. Lewis Morris has a roll on the right of his M, and forgot also to make his quirk right—writes badly. The chivalrous Carroll bungled his racy *old hand*, and left off the *proud affix* “of Carrollton.” Sam. Adams missmade his m, and left off the semicolon ; begun his A, too, at the bottom—he once begun it at the top. John Penn looped his h—instead of his old *stem*—and moved his hand less free in making his P. Jefferson did well—has lost his art and his old way of looping his last f—has *progressed* the loop to the right. Richard Henry Lee has looped both his h and his y, and writes badly on parchment. Francis Light-foot Lee made sad work : looped his h, and dotted his first i—formerly he dotted the last one.

This may be the work of an “overshot-wheel,” “superfluous breath,” or “diving at stars and sticking in the mud ;” but, lest I be again charged with “abrupt conclusions,” I call attention to the capitals :

Take J, in the four James', in John Adams and J. Q.—all begin at the top, and look related. Four others are varied, but have the same movement. See the L's, in Lewis and the two Lees. The A, in Abby, in the three Adams' and in Alex.—all begin at the bottom, and are cast in the same mold. The S, in Sam., Sherman, and Skinner.

The H, in P. Henry, H. Bell, Hamilton, Harrison and Hopkins—the two in Henry Lee and Hull, are also identities. See the W, in West and the Washingtons: Geo. used to loop his W, and dot between G. and W. Notice, also, the T, in Jefferson and Kosciusky. Look at E, in Ellis and Edgar. The crossing of the t, in but, not, without, Fitch, Lightfoot, and Hamilton; and, also, the horizontal marks under the *sentiment*—all executed by the same motion. The dotting of i is characteristic of a single hand. The o, in Kosciusko, G. Washington, Roger, Joseph C. Neal, Carroll, &c. The finish of the H, in Harrison, is not characteristic, and the W is nearer like that in Wm. Paca, than Harrison's hand. The m, in Freedom and Sherman; the r, in Freedom, Edgar, and Franklin, are alike. See the d's in the two Madisons, Paulding, Richard, Sam. and J. Q. Adams. Note the finish of the R, in Rob. and Richard. The G, in Coles, is but little varied from the G in Geo. Ross—old Declaration. The R, in Rowland, is moddled from R in Rutledge, and the E, in Ellis, is suggested by the E in Edward. The B, in Braxton, suggested the B in Bradford. The small t, in West, Martha, and Nath., all indicate *one* movement.

To you, this may all appear critical—over-much—and while I see evidence immeasurable in the grand system with which God has garnished the heavens—that man is not made to waste his life in a few short years, and go out forever—and also, that the laws of the Moral and Physical Universe utterly forbid the return of his liberated spirit—you, and many men of sound minds, find the evidence of his future life, and return to earth in a few names scrolled upon parchment, under very peculiar circumstances.

Now, why “burn up” that first autograph? Was it because it might show that the “spirits, aided by the battery,” could not execute their names twice alike? Why not keep it to show that fact, and to transmit, as a heavenly memento, to future races?

Why send Edward from the room, when about to write Hebrew? It appears his sphere was not incompatible; they had visited him at other times. The ink, too, that was *undried*. Just write in characters as large as those and let them dry, and re-wet them with ink, and you will gain the *two minutes'* time he makes in the two cases. Once they wrote when he was gone in the *day time*, and once they wrote while asleep. Yes, they of old “stole the body of Jesus while we slept.” Edward, I observe, is accustomed to *drawing*, by the reference to paper used for that purpose—and of course used to *forms*, sizes, similars and resemblances in *lines* and *curves* and circles. He gets

communications in a variety of strange tongues—and we find in his possession books in “Greek, Latin, French, German and Syriac”—after a certain time. Now, Mr. Fowler is, doubtless, what you all suggest—but the “opinions” and “beliefs” of a thousand persons, that this or that person don’t think another capable of such deception, and that they did not see him or her do such and such acts, amounts to less than nothing. There is a ‘looseness’ in the whole affair, into which *tricks*, that would make angels weep, may be woven. In that autographic scroll lives the evidence, to my mind—internal—unevadable—unalterable—unmistakable, that a *single hand* wrote every name; *design*, clear as light, is stamped on it :*

1. The trembling movements.
2. The *round circular* movement of the writer.
3. The groups, as indicated above.
4. The resemblance of each name in the group, and all the groups, in a general motion, and a slow and cautious action of the hand.
5. The identity in capitals and small letters; crossing of t, and dots of i, showing a close identity in those minor motions.
6. The great departure from the original.
7. Edward was there “*asleep.*” *Why not make sure your test, and lock the room, leaving him out—they had wrote before when he was gone—and “guard the door by a band of soldiers,” to see that no one stole the parchment?*

The facts, on which such momentous questions hang, must be more firmly knit—more iron-linked.

I have taken measures to bring this autograph to the test of the best penman in the land. Will you do the same, and republish the cut of the autographs, that new subscribers may have it to study, as I have suggested?

Yours truly,

B. W. RICHMOND.

JEFFERSON, Ohio, Oct 13, 1852.

* See Appendix, Note E.

REPLY TO DR. RICHMOND.

LETTER IV.

MY DEAR SIR: It is true that the original proposal for a discussion came from you, and when, in my answer, I offered the columns of the TELEGRAPH, as the vehicle through which the public mind might be addressed, it was most distinctly understood that I should reply.

In attempting to excuse what seems irrelevant, in your three letters on SPIRIT-IMITATIONS, I can not think you are extremely fortunate. You assume that the question was not understood at the time those letters were written. In this, your memory is as much at fault as your facts and logical consistency. It was understood from the beginning that we were to discuss *the origin of the so-called Spiritual Manifestations*. The specific form, or verbal imbodiment, of the proposition, could scarcely render any class of facts relevant or irrelevant, and when the real import of the question was mutually comprehended from the first, what more was required? Moreover, that the first *form* of the question was to be such as to give you the *affirmative*, must have been clear enough to your mind; otherwise you surely would not have led off with so much freedom. To suppose that Dr. Richmond would rush to the conflict, like a blind war-horse to the battle, without knowing what he is contending for, or whether indeed there is anything to be achieved, is to withhold the credit due to his reputed sagacity. Is it not sufficiently evident, in view of these considerations, that *my correspondent*, at least, *did understand* the question—its *verbal construction* as well as its general import? If other evidence be wanting, to settle this point, it is contained in a brief note—the first received from your hand after the letters on “Spirit-imitations” were written. I had previously observed, in a private communication, that you had omitted a *formal acceptance* of the proposition, to which you responded thus: “*I supposed I had accepted of your proposition*, with barely explanation enough to guard against misapprehension.”

If I fully comprehend your meaning in the remark that, “*great latitude must be allowed both parties*,” it seems proper to say that, it does not express any necessity of which I am personally conscious. The

real ground of the controversy is sufficiently extensive—is far more than I can even hope to occupy—and when I get so far ‘out of my latitude’ as to lose sight of the question altogether, a timely ‘*observation*’, on your part, will set me right. I trust I shall not be so unfortunate as to infringe, in any manner, the rules of friendly discussion. Allow me to assure you, dear sir, that I shall esteem it a privilege to be as “gentle” as possible, taking care, of course, not to confound gentleness with *general debility*. The “countless hosts” of which you speak may possibly be spared from actual service, for the present, and until the opposition to Spiritualism shall develop a real emergency. Highly as I esteem their presence and sympathy, it is not because they give me an undue advantage over my neighbor, nor are they capable of doing aught that you are unwilling to attribute to the agents at your command. “Vital Electricity,” “Biology,” “Abnormal Conditions,” “Pantomime,” “Vacuum,” etc., constitute a host scarcely less numerous and certainly far more mysterious.

The discrepancy, of which you speak, is only *apparent*. It is confined to one or two unimportant particulars and does not exist, even in *appearance*, in the complete testimony of the witnesses, as furnished by themselves and published in my first letter. It is frankly conceded that the account, as rendered in number nine of the SPIRITUAL TELEGRAPH, contains a slight error, and I am happy to have this opportunity to explain the manner of its occurrence. When we published the autographs, I had recourse to the book containing the minutes of the proceedings of the New-York Circle, and hastily copied such portions of the record as seemed to be necessary to a general understanding of the subject. The mistake occurred in the process of transcription, and your humble servant is, therefore, alone responsible, while the testimony of the witnesses remains unimpeached.

Your letters clearly enough indicate the unsettled state of your own mind, with respect to the origin of the phenomena in question. In your first communication you came to the following conclusion: “THE WHOLE is the result of the *imitative mechanic* power of the medium, brought out by the *abnormal magnetic state*, which exists while he is writing.” It is true you did not attempt to prove that Mr. Fowler possessed any such power of *imitation*, or that he was in an abnormal state, either when the autographs were executed, or at any other time in the whole history of his life. Of the Spirit-writings, you “had seen but one copy” of a single specimen, “and that but an hour.” And yet, with this superficial investigation, you, in three lines, peremptorily decide

the whole controversy, so far as it relates to this class of phenomena—decide, too, in opposition to the evidence, and without the slightest regard to the judgment of learned men who had carefully examined the originals. And after this summary manner you undertake to dispose of the facts and the witnesses together, with as much ease and complacency as a police magistrate commits petty offenders who disturb the peace.

In your second letter, the inference seemed to be in favor of some *biological hallucination*; but how the state was induced, by whom, and for what purpose, did not appear. Nor did you attempt to show by what mysterious process dead matter was “biologized” with as much facility as the living human being. You were reminded that all the agents, referred to in your letters, were utterly powerless to move disorganized and lifeless matter; while it is clearly demonstrated, by numerous actual occurrences, that the power behind the Manifestations through living media, does produce analogous effects on a variety of inanimate objects. But the biological theory did not afford a satisfactory solution of the mystery—did not appear to satisfy your own mind—and it was, therefore, materially modified in your third letter.

Our credulity was next challenged by the improbable hypothesis that, the whole country was being converted into a *theater* for certain scenic exhibitions, and that thousands of sensible men, before engaged in a variety of sober pursuits, had all at once turned *actors*! Or that a singular species of insanity had mysteriously endowed a great number of persons with extraordinary mental powers, such as sane people do not possess. But here the old difficulty reappeared. It was not so easy to determine how insentient things made such astounding proficiency in the arts and especially in Pantomime. That the theory in question would even apply to the *sentient subject* was no where made manifest, and certainly no alienation of reason would tolerate its application to inorganic and lifeless forms. But many strange things had transpired. Electricity had learned to converse; the table had become skilled in music and dancing, and would beat time with its foot as accurately as the singing-master. Mental excitement had become an ‘inventive mechanic,’ and insanity was proficient in the elegant and useful arts! But how all this came to pass, agreeably to your hypothesis, remained to be explained—and still remains.

From the tenor of your fourth letter, I judge that your theory has been again metamorphosed, and that the last change is sadly retrogressive. I had indulged the hope that my friend would not find it necessary to abandon his very charitable theory for the last resort of skepti-

cism. But so it is, and that you are fairly over—committed to the side of *voluntary fraud*—appears from the following passage in the letter now before me : “ The opinions and beliefs of a thousand persons, that this or that person don’t think another capable of such *deception*, and that they did not see him or her do such acts, amounts to less than nothing. There is a looseness in the whole affair, into which *tricks*, that would make angels weep, may be woven.” Such is ever the last resort of unbelief—an open denial of the facts, however well authenticated, and the condemnation of the witnesses. Hitherto you have had the candor not to call the integrity of the medium in question ; but now, the whole, in your mind, assumes the aspect of deliberate imposture. If the claims of popular skepticism must be sustained at all hazards, let the work be done at the expense of those who worship its material gods. I will retire from no ordeal instituted by Reason and Philosophy. I care not how severe the analysis, or how searching the criticism ; but you are bound to respect private character and human testimony. In your indifference to these, you illustrate the following lines of the Poet :

“ Critics to plays for the same end resort,
That *Doctors* wait on trials in a court :
For innocence condemn’d they’ve no respect,
Provided they’ve a body to dissect.”

All your observations on the microscopic imperfections of the autographs, strike me as pointless and puerile. Suppose they were far less perfect than they really are ; would that affect the validity of the direct testimony concerning their origin, and the peculiar mode of their execution ? Not in the slightest degree ; and I can well afford to let your criticisms go to the public with this passing illustration : I have before me a communication from a gentleman who is reputed to be a scholar. On examination I find that a number of words have been incidentally omitted ; others have been abbreviated, sometimes without the use of the apostrophe. No invariable rules are observed in the punctuation. The same letter is variously made, and seldom twice precisely alike, there is no method in these mistakes and omissions ; these, and numerous trifling errors, appear to be chiefly the result of accident and a hasty manner of execution. Now while I have direct and positive proof, that this communication is really from my friend, the force of the evidence is in no degree diminished by finding fault with his chirography, or any trifling peculiarities in his style. I have received one letter from my correspondent, which does not bear his name at all. All other letters from Dr. Richmond, which have come under my observation, have his auto-

graph at the bottom. Should I contend that this letter is a forgery, because the autograph is wanting, any one acquainted with the facts, and familiar with the existing evidences of its authenticity, would regard me as a mere caviler. And yet to matters far less than this, your letter is chiefly devoted.

Your "measures, to bring the autographs to the test of the best penman in the land," may amuse others and furnish yourself with agreeable pastime, but they do nothing to establish your hypothesis. You may prove that the autographs *can be counterfeited*; but *that*, no intelligent man ever doubted. Indeed I stated distinctly, in my last letter, that our engraver furnished a very *fair imitation* of the Spirit-writings; but I insist that, this proves nothing concerning the manner in which the *originals* were produced. In all such efforts, therefore, you labor as one who beats the air.

I am extremely anxious to consider the more important facts of the Manifestations, without further delay. Will you have the kindness, my dear sir, to introduce them, and to exhibit their alleged relations to physical causes? It is not sufficient to *assume* that the facts are dependent on any particular cause, material or spiritual; every position must be proved. If it be possible to vindicate any earthly hypothesis, let it be done, at once; but any attempt of this kind must comprehend all the various phases of the manifestations, or it will signally fail. Disclose to us, then, the power that moves '*dead matter*.' A subtle influence pervades the fibers of the wood, and they vibrate like the nerves of the living animal body. This fact alone, in the absence of your explanation, appears to be sufficient to explode every material hypothesis, and to force the rational mind back to a faith in some diviner energy. This is a material point, and you are required to show that some one, at least, of the agents to which you ascribe the Manifestations, has power thus to arrest the great laws of matter; to produce a strange semblance of vital action, and of all mental functions—among elements that have no voluntary motion—no thought—no life. Will you tell us how the woody fibers are made to quiver like convulsed muscles? How do creatures that have no life in themselves, no innate power of motion, yet move as if instinct with life, and feeling, and thought? Whence the mystic voices that come to us from the inert and silent elements—the voices that speak of the forgotten Past and of the unopened Future? Mysterious power! that thus realizes, in the most literal manner, the poetic imagery of the Psalmist! Objects, motionless as the hills, now pass before

us; cold and voiceless things speak to man, and 'the very trees of the wood leap and rejoice.'

Hoping that you may be able to disclose the grand secret of these curious revelations, I remain,

Very cordially Yours,

S. B. BRITTAN.

PHYSICAL FORCE.—ELUIDS.

DR B. W. RICHMOND TO S. B. BRITAN

LETTER V.

DEAR SIR: I must of necessity drop for a time the subject of Spirit-writing, and bring forward the points most deeply mystical in this new set of Spiritual wonders. What I have previously written will take its place, in due time, in the discussion.

In discussing the "physical demonstrations," it is necessary to attend to *force* and *fluids*, as *force-agents*. What is force? Simply matter, put in motion. A mass of matter, at *rest*, has no force, but is inert. The earth, save the force of attraction, at rest, would have no power to move other bodies; but, in its wild career around the sun, should it come in contact with another globe, its *force* would be immense.

Two balls, of sixty pounds each, at rest on a marble slab, would have no power to move each other, or other bodies around them; put these balls in *motion*, and you have a *force*—equal to their size and velocity.

Water, in a state of *rest*, has no force to move other masses of water—attraction would serve to keep its particles in contact—but at rest, it moves nothing. Put it in motion, and it becomes a fearful element—shattering the strongest combinations of matter known to man's inventive genius. So of a small mass of water, in the bed of the lake, untouched by heat or air, it is harmless—but open it a path and it rushes with power down the mountain-slope, sweeping away all objects that oppose its course.

Steam—a still lighter fluid—at rest, is harmless, and impotent as a force-agent; but put in motion by heat, its *power* is increased in proportion to its *rarity* compared with the surrounding atmosphere. A harmless vapor, pent up and forced into a state of expansion and extreme rarity, it requires the strongest combination of cylinders of iron to hold it in abeyance, and then, at times, it tares open its iron covering, and scatters death and confusion around it. Moved by a regulated action, it seizes the ponderous boat, with its cargo of matter and animals, and glides gaily over the bosom of the placid lake—or rides boldly into the face of the tempest and wild war of waves. In another form, we

see it trails the huge locomotive, with a gorgeous retinue of cars, freighted with life and hope, at a frightful speed over the iron track, across streams, through tunnels, and sets the whole down in an hour at twenty or fifty miles from its point of starting.

Electricity—a still lighter fluid—has still more fearful power: it can not be chained; bolts, bars, the tall oak, and the solid rock, are torn by its movements into whistling shreds.

Strange though it may seem, we find fluids increase in strength, as force-agents in proportion as they become more rare—or depart from the *solid* toward the *imponderable*. Let us study this element for a short time: All space is evidently filled with this fluid, and in it all other fluids and solids seem to float. Each earth, with its atmosphere—our solar system, the countless orbs rolling around us in space—are suspended in, and revolving in, this imponderable fluid.

Water, when piled up in waves, plays strange freaks with the tiny vessel, floating on her bosom. Steam, when swelled beyond a certain point, tears the vessel in pieces with perfect ease. Electricity, when accumulated into waves—like water—seeks its level, or equilibrium, with such force that all solid physical elements give way before it—the mountain side is rent asunder, and the whole globe trembles under its sturdy strokes. A few examples will illustrate the relative force of air and electricity:

The movement of air at one mile per hour, is hardly perceptible; at fifty miles per hour, it brings a terrible storm; at one hundred miles per hour, it becomes a tornado—revolving, as it does, in a circle—it desolates man's dwelling—prostrates forests, and wrings the sturdy oak from her stump, and leaves a wide track through the forest, swept clean, and its tall oaks torn up by the roots. Electricity, when accumulated among the clouds and vapor, is still more forcible in its demonstrations.

In 1772, in the Island of Java, in the District of Cheribon, reports like those of cannon were heard, while the top of a mountain was covered with dense fog, from which blazed the red flames of lightning. The cloud came down over the mountain, the inhabitants fled before it, while it was tossing and rolling, emitting globes of fire so frequently that night gave way and the surrounding country was lighted up with the glare of the noonday sun. To the inhabitants below, the scene was horrible; but to those who were in the midst of it, it was indescribable. The houses and plantations, for twenty miles round, were demolished, torn up, or buried; the whole stock of cattle, horses, and sheep, were killed, and over two thousand persons lost their lives.

Dr. Hibbert states that, on one of the Shetland Isles, (Fetlar,) about 1750, a rock of mica slate, one hundred and five feet long, ten broad, in places, and four feet thick, in an instant, by a flash of lightning, was torn from its bed and broke into three large and several smaller fragments. The first fragment was twenty-six feet long, twenty broad, and four thick—this was turned over. The second piece was twenty-eight feet long, seventeen broad, and five feet thick—this was hurled one hundred and fifty feet from its bed. The third fragment, about forty feet long, was thrown still farther into the sea.

The first example was caused by the movement of waves of electricity among watery clouds; the second, by a stream of electricity, pouring from the earth into the air, and as this mass of rock was in its way, it disposed of it as above related. Will the reader here mark this fact: The above phenomena, were caused by the *movement of an imponderable fluid, so light it can not be weighed.**

Previous to 1797, Cumana, South America, was visited by an earthquake; its first motions were "*horizontal* oscillations. Another occurred in that year, and the earth seemed to *rise* up, and noises like the deep explosion of a mine was heard; then *undulations* of the earth, a smell of sulphur, near a hill, and subterranean noises; *flames* burst from the banks of the Manzanares, and in the gulf of Cariaco. These *oscillations, undulations, noises, and flames*, all indicate the action of a *fluid*. From 1811 to 1813, a surface—limited by the Azores, the Valley of the Ohio, New-Grenada and Venezuela, and the West Indies—was agitated by a common cause, acting deep in the bowels of the earth. During the 7th and 8th of February, 1812, the basin of the Mississippi was in a state of continual *oscillation*.†

In March, of the same year, after a terrible drouth, Caraccas was disturbed by a shock so hard, "that it made the church bells ring." Another shock followed: the "ground was in a continual state of *undulation*, and heaved like a fluid under *ebullition*." Soon a subterranean noise, louder than tropical thunder, was heard, and was followed by a *perpendicular* motion, and that by an *undulatory* motion. The shocks passed from North to South, and from East to West. The *undulations, crossing* each other, hurled Caraccas to the earth, burying thousands of its inhabitants in its ruins.

In 1759, in the Plain of Malpais, covered with rich plantations, *hollow sounds* were heard for two months, and one night, four square miles, the site of a plantation, rose suddenly up, and formed the volcano of Jorullo. *Flames* poured from an area of soil measuring six square miles.

* See Appendix, Note F. † See Appendix, Note G.

Streams of air also have issued from the earth, and formed volcanoes. Volcanic eruptions are attended with all the *physical symptoms* of earthquakes: *rolling, lifting* and *whirling* of a fluid is apparent, and eruptions occur almost always simultaneous with earthquakes, with deep-toned *sounds* in the bosom of the earth. Volcanos of smoke, with vivid streams of lightning, pour up into the heavens from the crater; masses of rock, gleaming red with heat, are hurled high into the air; then comes lava and showers of ashes.

Sicily has been literally uprooted. In a single town in Africa, ten thousand inhabitants perished in a single shock. In Lisbon, Portugal, sixty thousand inhabitants perished; in an hour, vast coasts were sunk in the sea, mountains rent open, and their proud summits precipitated to their base. The Sumbawa, in the Molucco Isles, in 1815, in one eruption, buried nearly all the people and covered the Isle with ashes. In 1783, the Jokul, in Iceland, covered a vast area with lava, dammed up rivers and drowned the inhabitants. Humboldt, near the Brigantine Mountains, saw an inky cloud rise high toward the zenith, deep thunder was heard, flashes of lightning, and an earthquake shook the earth.

All animal nature feels the *change* in the air before a shock, and rushes to some retreat. These mighty convulsions—that buries cities, sinks islands or creates them, splits mountains, and buries nations, are caused by *motion* in an *imponderable fluid*.

Having seen the “physical demonstrations” of a fluid on our earth, let us inquire into the sources of motion in matter, or the sources of power. We see, in the preceeding examples, *three* motions: a *lifting*, caused by the swelling of a fluid from a center; *undulations*, caused by *wave movements*, and *gyrations*, caused by circular motions in the fluid. What are the sources of motion in fluid? I answer, *heat* and *mind*. Internal *fire* evidently evolves and puts in motion an *elastic fluid*, that gives us all the phenomena of earthquakes and volcanic eruptions. Heat, from the sun, puts in motion the atmosphere, causing tempests, hurricanes and tornadoes. These motions are most commonly *gyrations*—the air moves in a *circle*—revolves around a center. Heat puts in motion steam evolved from water; air moving on water creates waves; heat moving *among* water evolves steam; this fluid moving amid a *denser medium*—air—seeks an equilibrium with surrounding nature, and with such energy as to bring out a tremendous *force*. All fluids act and move by waves, and are capable of being accumulated more at one point than another—hence the *negative* and positive electric clouds. So heat, mov-

ing among water, creates steam, and propels the engine and steamboat. Heat acting on air, in open space, creates the tornado—moving forests before its breath; heat acting on matter, evolves electricity; this fluid seeks an equilibrium, and brings with it the earthquake's ruin. Water moves at a slow pace; poured on a wheel it turns a mill. Air in storms moves one hundred miles an hour; the electric fluid moves two hundred thousand times faster than air. Sound is brought to the ear through air; light is brought to the eye through another medium, and moves nearly two hundred thousand times faster. The lightning's flash and cannon's light reaches the eye long before the sound of either is heard: sound comes through the air—light through the ether; or, to define closer, sound is a *sensation* produced in the mind by vibrations in air; light is a sensation produced in the mind by vibrations in the electric atmosphere. The more elastic the fluid, the more rapid and powerful its waves or movements. What is heat? A sensation produced in the mind by rapid intense movements, among particles of matter, caused by chemical action. What is chemical action? An *uncontrollable fancy*, or *affinity*, which one particle of matter has for another—causing it to drop one and seize another with such force as to create what we call fire. Here we reach an *ultimate*, beyond which we can not go only by a broad leap. What is the ultimate source of all force? We *can't* reason here, but we *see* that it *must* be *mind*. What, then, is *mind*? *Self-moving, thinking matter*—the *source* of all *force*. To say mind is "*immaterial substance*," is to say it is *something* made of *nothing*; for *immaterial* conveys to the mind the *exact idea* of nothing. *Mind-matter* differs from all other forms of matter, in that it *moves* of *itself*—it is a "*way* it has got"—while all other matter must be moved by a force *exterior* to itself.

I must close, by saying that, in my next, I will examine Man, and see if an *imponderable fluid* can be found in his possession, that mind can move against tables and chairs and make them dance "*biologically*." Be patient, friends, I will try and get Bro. Brittan into hot water—myself, too, perhaps.

Yours truly,

B. W. RICHMOND.

REPLY TO DR. RICHMOND.

LETTER V.

DEAR SIR: I find your last letter to consist of introductory observations on the philosophy of physical forces, followed by a disquisition on certain meteorological or aërial phenomena, earthquakes and volcanic eruptions, together with general remarks on the agency of imponderable and other fluids in the production of physical effects. That it is only through the more rarified forms of matter that the great forces of Nature are developed, is obvious to my mind, and did not require much effort at elucidation. The reason why active power, or *force*, is only generated in the more sublimated and less ponderable elements, is also apparent. When matter is expanded by a process of rarefaction, to a state of extreme tenuity, its elements admit of the most rapid mutation, and the molecules, or ultimate particles into which all bodies are presumed to be resolvable, exhibit the phenomena of constantly changing relations and conditions. In this state the elementary atoms are kept in motion by the laws of chemical affinity; and thus, under the Divine Mind, the great forces exhibited in matter are generated. The powers thus elaborated are more or less potent according to the subtilty and imponderability of the agents on which they proximately depend, while the several degrees of material sublimation modify and determine the momenta they communicate to various ponderable objects.

As storms, whether attended by electrical phenomena or otherwise, earthquakes and volcanoes, sustain, to say the least, but a very remote relation to the alleged intercourse of man with departed spirits, I shall not, of course, be expected to consume much time or space in my reply. It is true that a brief inquiry into the nature and origin of the forces of which you speak, might not be altogether inappropriate to the subject, but the heterogenous facts and observations, which follow in your letter, are so remotely related to the present question that I am unable to perceive the connection. That a large number of persons, inhabitants of the island of Java, lost their lives, in the manner described by you, is not disputed, and the reader, for aught we know to the contrary, may

be interested to learn what proportion of the 'live stock'—how many "cattle, horses, sheep," &c., were destroyed at the same time; but what that catastrophe has to do with the particular subject of Spiritual Manifestations, it is extremely difficult to infer. I am, moreover, inclined to the opinion that a piece of mica slate "one hundred and five feet long, ten broad, and four feet thick," *might have been* forced by a thunderbolt, from the scene of its long repose, and scattered in huge fragments over the land and into the sea. The fact itself is scarcely more extraordinary than the circumstance of its citation in this place. But our amazement is in no degree diminished while contemplating the *size of the fragments*, as stated in your letter. One is said to have been "twenty feet broad," and another "seventeen feet," notwithstanding the *whole stone was only "ten feet."* These details may be apocryphal, but those who locate such wonderful occurrences in the Shetland Isles should not stumble at Spiritual Manifestations in the United States.

But as your *facts* do nothing to settle the question under discussion, I need not consider them particularly, or in the order of their narration. While your *philosophy* may not be so entirely foreign to the chief objects of this correspondence, I can not resist the conviction that it is often erroneous in principle and generally fragmentary, or otherwise defective in statement. Permit me to remind you, my dear sir, that, as you have the affirmative of the present question, you are bound, by all the rules of intelligent discussion, to fortify and establish your position by such facts and reasons as will admit of no other application. This—pardon my frankness for the sake of the truth—you have neglected to do. I have not time to consider in detail the numerous points assumed in your last letter, nor is this necessary, since they have not yet been confirmed by any show of evidence. All that can reasonably be demanded of me, in a case like the present, is to deny what you assume, and patiently wait until you are ready to summon the witnesses on which you chiefly rely. Nevertheless, I will do what the acknowledged rules of polite discussion and scientific research do not require. For a moment I will use 'the laboring oar' with a view to *disprove* what you have merely *assumed*. The positions asserted by you are so numerous, and withal so *various*, that I can, perhaps, only accomplish my present purpose by selecting *one* that appears to be *fundamental*. It is briefly comprehended in the following literal quotation from your letter: "*What are the sources of motion in fluid? I answer, HEAT and MIND.*"

Leaving mind out of the question, at present, let us consider whether *heat* is the *source* of motion in fluids. It is true that certain combinations

of matter, existing, if you please, in a fluid form, may be made to exhibit a chemical action. But in such cases *heat* is not the cause of the chemical action, or *motion*; on the contrary, heat is evolved *by* the rapid movement of particles *during* that *process*. Thus heat is the *effect* of motion, or of atomic friction, while the immediate *cause* of motion must be sought for in the positive and negative relations of the constituent particles of different substances.

But as you have led me to inquire into the origin of the forces, operative in matter, and especially in fluids, I must not omit to consider the subject in its relation to the great fluid mass that covers the larger portion of our earth, and is essential to the existence of all terrestrial beauty and life. From this great chapter in the book of Nature we must read the law. Were we to take our seat in a corner, and confine our observations to the *tea kettle* or to a steamboat boiler, we might possibly conclude that heat is the chief source of motion in fluids. But then it would be necessary to infer that the first link in the chain of causation, proceeding from visible effects, is the *ultimate* and *only* link, when it can be clearly demonstrated that sensible heat is but a mere effect, and that the ultimate cause, or *source*, of all thermal motion is still ulterior. If the application of *heat* converts water into an aëri-form state, in which it ascends into the upper air, it is none the less true that *cold* condenses the aqueous vapors, causing them to descend again to the earth. If the burning *simoon* has power to pile up the waters under the equator, and to move the very sands of the torrid zone, like the waves of a fiery sea, the *cold storms* that prevail in these higher latitudes have the same effect on the waters and the drifting snows.

But the most remarkable movement of matter, in a state of fluidity, is found to depend on other causes than heat. I refer to the *tides*. You are doubtless aware that the attractive force of the sun and moon is supposed to influence and govern the tides. Indeed, in the judgment of scientific men, this is ascertained to be a *fact*. The gravitation of the particles of matter, toward the earth's center, is thought to be less on the side of the earth that is presented to the sun or moon, and where matter exists in a fluid form it will, by virtue of this foreign attraction and the diminished gravitation toward the center, rise above the ordinary level. While I am not fully settled, in my own mind, respecting the philosophy of the tides, the foregoing contains, in brief, the accepted idea of the *savans*. That *heat* has little or nothing to do with this stupendous and ceaseless motion of the great fluid mass, is evident from the fact that the sun's action is comparatively small, the alleged lunar

influence, in the production of the tides, transcending the solar in the proportion of about five to two.

If further evidence be required, to disprove the assumption that heat is a chief cause of motion in fluid matter, I will undertake to prove that a still greater force, and more violent motion, can be produced by its opposite, *cold*. While cold contracts almost all things, water and several other forms or conditions of matter, are partial exceptions to the law. At forty degrees Fahrenheit water attains its *maximum* density, and any increase or diminution in the temperature produces an expansion. The greatest expansion occurs at those degrees of heat and cold, at which water is vaporized or solidified. It is well known that when water reaches the freezing point innumerable spiculæ shoot through the liquid element, and the surface speedily assumes the solid form. When congealed it occupies more space than before. Hence, in the solid state, it is specifically lighter, so that ice will float on the surface of water instead of sinking to the bottom. Now the expansive power of water, in the process of congelation, greatly transcends the force of steam, so far as the capacity of the latter has been illustrated by mechanical experiments. To prove this I might refer to several scientific authorities, and instance other facts and observations, but the following brief extract from Blake's Encyclopedia, page 375, will suffice :

“ A computation of the force of freezing water was made by the Florentine Academicians, from the bursting of a very strong brass globe or shell by freezing water in it, when from the known thickness and tenacity of the metal, it was found that the expansive power of a spherule of water, only one inch in diameter, was sufficient to overcome a resistance of more than twenty-seven thousand pounds, or thirteen tons and a half. Such a prodigious power of expansion, almost double that of the most powerful steam-engines, was exerted in so small a mass, seemingly by the force of *cold*.”

Thus all that we learn, or know, or can perceive, of the laws of motion in fluids, stands opposed to your assumption. A voice, like the sound of many waters, is heard, and the very elements witness against you. That voice speaks in the silent dew-drop, that is condensed by the cold night air ; it is musical as it leaps unbidden from the earth, in unnumbered springs and fountains ; it is syllabled in the flow of a thousand rivers, and rises in terrible majesty in the crescendos of the ocean storm !

When you intimate that MIND is a source of motion you are doubtless much nearer the truth. I am happy to entertain the idea that mind is

not only a *source* of motion in ponderable matter, but that it is *the source*—that all motion and life, as well as sensation and thought, have their origin in mind. The intermediate links, in the chain that connects mind with the lowest elements of material nature, may be numerous and invisible, but that chain is doubtless complete, and the exhaustless life and thought of Deity flow down through all his creations. Next to *heat* you presume that *mind* may be the source of motion. If it be mind that thus moves among the elements, producing tempests, rending the solid rocks, kindling subterranean fires, and tossing continents and islands like fragments of a wreck on the tumultuous deep, we are forced to look quite beyond the sphere of *Earth* to find mental powers adequate to the production of such effects. If, therefore, the facts contained in your last letter, in any way illustrate the general subject, they certainly serve my purpose far better than they can yours, inasmuch as the least of all these stupendous revolutions, in the forms of matter, must require some *Supra-mortal* energy.

The momentum exhibited in the movements of light, electricity and sound, the vibratory motion of fluids, the philosophy of heat, chemical action and the sensation of animal bodies, are subjects which chiefly belong to the domain of physics, and when discussed by a master they shed but a dim and uncertain light on the realms of the soul.

Wandering thus among '*fluids*, ponderable and imponderable;' 'over placid lakes;' through 'storm and steam,' and amid the "wild war of waves;" venturing where 'blaze the red flames of lightning;' exploring the heated chambers of 'the volcano,' and "tossing and rolling among globes of fire," it is easy to perceive that the Doctor is likely to realize the object of his labors by getting us both into "*hot water*." Hazardous as this business may be, I must not disappoint my friend who trusts in the fidelity of my companionship. Accordingly, I will follow on and abide the ordeal of all these earthly elements, content, for the present, to wander in 'desert places,' cheered with the prospect of the halcyon days when I shall be privileged to introduce my friend to scenes of more peaceful beauty. We may yet ascend some spiritual eminence together, to contemplate the 'promised land' of the spirit, where all is vital and vocal with immortal life and celestial harmonies.

Rejoicing in such a hope, I remain, Yours fraternally,
S. B. BRITAN.

FORCE.—FLUIDS.—OD-FORCE.

DR. B. W. RICHMOND TO S. B. BRITTAN.

LETTER VI.

DEAR SIR: My third letter with your reply is just received, and I must make a few remarks on the answer. You still insist on their "irrelevancy;" I reply they were written *before* any question existed, as you well know. With these facts before the mind, that in insanity, drunkenness, somnolency, clairvoyance, and various intense mental excitements, the subject suddenly acquired new powers of singing, speaking, writing, mimicking, inventing, &c., it is possible the "SPIRIT-WRITINGS" as *imitations*, originated in a similar way. Every fact given is entirely relevant to the point I was making. Had I known the entire history of the "writings" I should have made a different point—and have, as it is. I mentioned pantomime as a familiar example of that power to imitate in the normal state. I instanced the almost endless powers of the biological subject to imitate—when moved by a mental impression to do so—and this, too, in a condition as apparently normal as that of any other state in life—can hear bells, see men, talk and act as in all other cases. The eye alone of the subject shows great brilliancy. It is constantly reiterated that mediums are in as perfectly normal state—they are no more so than the biological subject, and their new acquired powers are just as wonderful. It will be claimed by and by that magnetic persons because they appear perfectly *normal*;* while the most marvelous class of magnetic and mental phenomena, ever seen, are among persons who appear perfectly *normal*. Again, a somnambule took *words* and *sounds* and *shakes* from the mind of Miss Lind, this proves the two minds to be *en rapport*. Let us give form to your example of "H."

1. "H.," while "deeply entranced" in your presence, repeated words and thoughts, and *imitated* actions, so vivid on your "memory" that *thirty years* had not *dimmed* their recollection.

2. This proves, that "H." was *en rapport* with your mind—and was a somnambule.

* See Appendix, Note H.

3 As none but the mind of the somnambule is capable of being *en rapport* with other minds.

You ask what *entranced* "H.:" I reply by asking what causes you to think, to sleep, to dream? It was spontaneous, and he went instantly into *rapport* with your mind; those "*undimmed* impressions" were the first he found. Hannah B.'s name was there, and the "*undimmed*" thought in your memory was force enough to place before his spirits eye, the shadowy form of the poor maniac. Mr. Courtney tells you, that spirits can not discriminate between the *real* and *imaginative*—this law is universal among magnetic persons. The biologist transforms a stick into a spirit—he says *spirit*—and the subject has a spirit before him—to him as real as the other; both are *ideal*, unreal. The shadow of the maniac was real to the mind of "H.," but it was a *reflection* of her image from your *mind*. What placed before the mind of Henry Clay, the *spirits* of his *living friends*? These spirits were the *reflections* from *his own mind*, and so were the spirits of his *dead friends* that he saw around him.

Dr. Kerner, I am aware, attempted to prove that the Seeress of Prevorst could *distinguish* between the *real* and *imaginary* spirits that were about her. She saw her own *spirit* sitting near; but the *history* of ghost-seeing, which we shall reach in due time, will settle some points in this difficult question. You *assume* that B.'s spirit was present, and then use what follows as evidence of the very thing you should have proved. In dealing with the subtilities of mind, great caution is needed to avoid false conclusions. I have often seen mediums stop at a letter—a word—a sentence—and return after a lapse of hours, or days, to the same letter—word, or sentence. The case related by Dr. Prichard, and the same phenomena in the inebriate, were in point, showing a *similar* mood of mind. But I must pass to another question, and in doing so, I will advert to your remark, "that my facts are wholly irrelevant, and their introduction in this connection is not the *happiest illustration* of that *maturity of thought* which the *profound nature* of the subject demands." By reference to the question it will be seen that, the "*abruptness* of my conclusions," and the "*maturity* of my thoughts" are not the points under review; and without hinting that such personal allusions may indicate inordinate self-esteem, I would request the readers of the TELEGRAPH to pay very little attention to friend Brittan's opinions on these points, I will bring such "*thought*" as I have, and each may judge for himself. Neither of us can *change* the laws of the Universe, and we shall both find much to be learned after the discussion closes.

To prepare the mind of the reader for a clear understanding of the motion among chairs and tables, and to show how the *human* mind may prepare them to become "star actors," I have called attention to fluid, and traced out in as short a manner as possible the manner and cause of their action. That an *invisible* imponderable fluid was at work in these movements I doubt not. If the medium has any connection whatever with these occurrences, there is some medium *through which* his or her mind must act; and so of the "spirits"—if there be any—they must act through some media. If they *enter the body, or stand outside* of the medium, how do they reach the table and chairs?—by hands, or how?

All mesmerizers have contended that a fluid "nerve aura," or electric vitality was put in motion in mesmerizing. My own observation has long convinced me that an imponderable fluid was at work in the various forms of nervous affections that afflict our race, and these convictions enabled me more readily to grasp the agent used by the mind in these occurrences. I venture here a remark, that so long as *sounds* are involved in these phenomena, it is useless to deny the work of a *fluid*. Sound can only be produced through fluid. So far as the normal ear is capable of hearing sound, it gathers it, wholly and totally, either by the movement of the particles of the same fluid against one another, or the movement of one fluid through another. Sound, then, is a *sensation*, produced in the mind, by a concussion of the particles of air or ether against each other. I might here rest this point; for either hypothesis involves this necessity. "Spirits" can not produce sound without it—nor move matter—nor can imbodyed spirit, produce sound or move matter without it. The law of acoustics is as fixed as gravitation, and involves a fluid throughout the realms of animated being—wide as the race and as unevadable as the decree of Omnipotence. Here we wish to ask distinctly: Are all, or any part, of the human family surrounded by an ether-fluid or aura, peculiar to themselves—distinct from the atmospheric ocean in which we live? Biology and its phenomena long since satisfied me that mind could be added to mind so as to be one—an impulse in the one was an impulse in the other; and that strange power which enables us to destroy sensation in a limb, must control the medium through which sensation passes from the mind to the muscle. We see that some agent must act between the mind and the muscle, and must, of course be able to seize it wherever it is found. In experimenting on impressible subjects, Prof. Buchanan was able to demonstrate the existence of a *fluid*, "nerve aura," through which he worked his wonders.

Reichenbach's Dynamics discloses more fully the existence of this power, which he calls Od-force. He had noticed that certain persons in the *impressionable state acquired new powers*. Seeing, feeling, hearing, *touching*, he found to be vastly exalted. It occurred to him that these persons might discern, by this exalted state of sight, the cause of one magnet attracting another, and the cause perhaps of all attraction from globes to atoms. He observed certain persons to be strangely affected by magnets, crystals, &c. On presenting a magnet to one of these subjects, she saw a bright flame from the poles. He again and again repeated these experiments, ranging from magnets through the whole kingdom of Nature. But here rose a difficulty; these flames *might* be "reflections from the medium's mind." As this flame seemed analogous to light, would it affect the iodine on the camera. A horse-shoe magnet was placed in the camera, and all *light excluded*, and in sixty-four hours perfect evidence of the action of *od-light* on the plate was obtained. He still persevered, and traced it out in every substance in Nature; and then began with men and women, and clearly established its existence in and around the human system, proved its *identity* with that of magnetism or the Od-force of magnets and crystals. By numberless experiments he established its *transmissibility* from man to *every substance in Nature*. He traced it throughout the Universe, in earth, air, light, heat, and electricity. It is dual in all substances, and follows the law of heat and cold, or positive and negative. The existence of this "Od-force," was found constant, in persons of highly nervous temperaments—in the hysterical—those subject to fits—the impressible of all classes. Those, too, were found, who exhibited perfect health, yet they showed these phenomena. The sick-sensitive did not always show it so clearly, as those who departed less from the apparently normal state. I can not go into details on this point, but will refer all scientific readers to the work of Baron Reichenbach. The point I wish to impress on the mind, is this: that a certain class of persons, are certainly known to be surrounded by a subtle fluid, and their bodies are pervaded with it; the subtle chemistry of the human system generates it, both in digestion and other vital changes. This fluid is transmissible to metals, crystals, glass, wood, or any substance wearing the form of matter. And we here suggest that, if this fluid is subject to the *human will*, when it is transmitted to these substances, we have found probably a solution to "spirit-force."

The fact that bodies attracted each other was observed long before the days of Newton; he only announced it as a *law* of all matter. When

asked what *caused* these bodies to act on each other, in proportion to their quantity, the philosopher was deeply puzzled, and the deep and clear insight into Nature's laws only enabled him to conjecture, that it was a subtile imponderable fluid—each seeking an equilibrium with the other—and being entangled in the mass of denser matter, its movements carry with it the bodies it pervades. Euler, in some respects more penetrating than Newton, confirms his suppositions and concludes that Deity had *willed* this fluid into solids at the moment of creation. When Newton contemplated the mystery of muscular motion, he conjectured that a fluid, imponderable in its nature, was under the control of the *human will*, by which it moved our bodies from place to place.

Mesmer, who began to observe, with a clear sight, the effects of magnets on persons, producing in them a strange state, by accident found that the same results could be induced without magnets—by moving the hand over them. Just enough has been preserved of Mesmer's original movements, in producing magnetic sleep and curing the sick, to show that he regarded the cause of it as intimately connected with the great laws of the Universe. His rooms hung with mirrors ; his magnetic tub ; slow music falling on the ear ; pleasant sights and sounds ; shady walks and blooming flowers, clearly demonstrate that, in his mind, light, reflection, magnetism, sounds and odors, all aided the production of this mysterious sleep. The history of his discovery has been a strange one ; but Reichenbach's Dynamics comes in to confirm and substantiate all Newton's conjectures, as to the *cause of attraction and muscular motion*, and most singularly confirms and demonstrates the *force* by which Mesmer worked his singular influences on the living organism. If all bodies, from the earth down to the horse shoe magnet, and the small crystal, are surrounded and penetrated by a magnetic fluid, then we see the cause of the mutual attraction between bodies as clear as sunlight.* Just so in living bodies, there must be some force by which they move and produce movement. The hand seizes an iron ball and puts it in motion—we say the will put the hand in motion—but between the will and hand there must be a medium—an agent by which the will grasps the muscle. That agent must be an imponderable fluid—subtile and easily moved—capable of being set in motion on the nerves and muscles, producing motion and sensation. Electricity is the only agent in Nature, known to man, that will produce muscular motion when brought in contact with a body from which life is extinct. It is beginning to be admitted by liberal men in the medical profession that a close identity exists between the cause of muscular action and magnetic forces, that it is identical

* See Appendix, Note I.

with electricity and its modifications. Reichenbach's discoveries *settle* this question, and the world may deny it, and scout it, and abuse the author as it has done, yet it is a firm step in the path of physical science, and destined to lead to more important results in unraveling the laws of mind and matter, than all others that have preceded it.

The Od-force of Reichebach comes at once to our aid in the "modern mysteries." It is an imponderable fluid pervading *all bodies*, it charges the human system, is abundantly produced in the process of digestion, and the subtile chemism of the human system, it is *transmitted* to all bodies by *simple contact*. The human body having it in abundance transmits it to inanimate matter—the human will having control over it—as easily grasps and impels it, when chairs and tables have been charged with it, as when a muscle or a nerve has been charged with it. It is no more strange that it can be transmitted from dead to living, or from living to dead bodies, than it is that one cup of water can be poured into another; or that one candle can be lighted by another, or steels be heated when plunged into fire, or a sponge filled with water, when placed in contact with it. This outline will suffice to show the readers of your paper, the track in which I will try and guide them in future numbers.

Yours truly,

B. W. RICHMOND.

REPLY TO DR. RICHMOND.

LETTER VI.

DEAR SIR : Having at length attended to the *foreign relations* of Spiritualism, I am pleased to perceive a disposition to regard matters nearer home. While I have no wish to dictate as to the course to be pursued, in this part of the discussion, I yet feel that the more internal and vital elements and interests of the subject have been too long neglected, and the present indications are, therefore, the more highly appreciated. Thus far we have been gazing from a distance—in various directions—through clouds and storms, striving to catch a momentary glimpse of the Spiritual Zion ; but, from the present course of things, I am encouraged to hope that we may yet establish intimate relations with the question, and, perhaps, gain the outer courts of the great Spiritual Temple.

In the opening paragraph of the communication now before me, you repeat with *emphasis* what you had before stated, namely, that your first three letters “ were written before any question existed.” Nothing further need be said to satisfy you and our readers that, in this case, your memory is at fault. The facts and circumstances, as detailed in my fourth letter, are deemed conclusive. If any one should entertain a different opinion, I beg leave to refer him, particularly, to your own words—recorded in the same connection—from which it will appear that the real parties to the controversy on this point, are Dr. Richmond, in his *public correspondence*, versus, Dr. Richmond in his *private epistles*.

A willingness, on my part, to renew the discussion concerning the origin of the ‘ Spirit-writings,’ might be construed into a tacit acknowledgment that the evidence already adduced is insufficient, as the basis of a rational conviction. I see no occasion for such a concession, and will not question the validity of the testimony, even by implication. You introduced the ‘ writings ’ to illustrate *your position*, referring them to a supposed ‘ abnormal,’ and perhaps ‘ unconscious,’ exercise of certain faculties. In my reply I offered a simple statement of the facts, and the concurrent testimony of a number of the most respectable persons, with several collateral proofs and incidental circumstances, all strongly corroborative of their claims to a spiritual origin. The question, it will be

perceived, is one of *fact*, and against your *naked assumption* I oppose *the testimony* of persons whose characters for intelligence and veracity no candid man will venture to impeach. The reader will judge which is most reliable, and I will consent to renew the discussion, concerning the origin of the writings, only, when you succeed in your labors to invalidate the evidence on which their authenticity now rests. Until then, I most respectfully decline any further reference to the subject.

The attempt to identify the influences denominated spiritual, with the effects of *ardent spirits* and mental derangement, are not merely in bad taste—they can not fail to prejudice your case. Materialism, in its rash efforts to dispose of a difficult subject, has hitherto resorted to no hypothesis more repugnant to reason and enlightened observation. If insanity and drunkenness, etc., really produce the phenomena to which intelligent Spiritualists refer, as illustrations of the intercourse of man with the invisible world, let this be shown: take the facts, whereon we rest our convictions, and exhibit their alleged relations to these causes. This you are bound to do or at once relinquish your position, so far as it rests on the implied allegation that, inebriety and lunacy are conspicuous among the sources of the Spiritual Manifestations. To even intimate that the ravings of a madman, or the incoherent mutterings of a drunkard are, in any case, suitable illustrations of the subject before us, is to deride the deepest and holiest sympathies of the human heart; to trifle with the most endearing associations and sacred realities, and to pour contempt on the religious faith of thousands.

You affirm that all media are in an abnormal state, but this is not true. Many of them exhibit no signs of any such condition. They write letters and converse on subjects altogether foreign to the manifestations, and appear, while the sounds are occurring, as they do on all other occasions. Augusta Middlebrook, of Bridgeport, Ct., a rapping medium—through whom I once had some *seven hundred* test questions correctly answered in the space of one week—never, in my presence, exhibited the slightest indication of magnetic susceptibility, or of any abnormal condition of the faculties. These remarks are substantially true in their application to many others. But you essay to evade the force of these facts by assuming that ‘the most marvelous class of magnetic phenomena are developed in persons who appear *perfectly normal*.’ This, also, I deny. When persons are—so far as we can judge from all outward signs and phenomenal appearances—in a *perfectly normal condition*, I would respectfully inquire, by what unknown laws of evidence or rules of logic do you decide that they are in an *opposite state*? If, in such

cases, you totally disregard all the evidence, whereby, alone, the conditions of the human body and mind may be determined, do you not attempt to sustain your hypothesis at the expense of your reason, and in opposition to the facts? And is not this a conspicuous example of some more vital defect than any that is implied in the mere abruptness of your conclusions. *Trance* is certainly one of the 'most marvelous of the magnetic states. In this condition the spirit leaves the body, temporarily, and of necessity the physical functions are arrested. The eye is motionless, the muscles are relaxed, respiration suspended and the heart is still. Now so far from the subjects of this mysterious state being, in appearance, in a perfectly normal condition, they appear, in numerous instances, to be *perfectly dead!* So far, my dear sir, your observations and the facts are at variance.

You assume that H., the medium referred to in my third letter, was '*spontaneously* entranced,' and that he was *en rapport* with my own mind while personating a maniac in a scene that occurred thirty years ago. That your conclusions, in this instance also, are neither the result of evidence nor of mature deliberation, is clear to my mind, and I doubt not, the following considerations will render the justice of this remark equally manifest to the reader. All effects, of whatever name or class, suggest to the rational mind the existence of certain *causes*, without which the *effects* themselves could not occur. When H. was entranced, there must have been some cause or agent of sufficient power to produce that result. Moreover, that cause must have been operative *at the particular moment* when the state was induced. When you affirm that the trance was "*spontaneous*," you appear to want to relieve yourself of the labor of looking after an adequate cause. Pardon me if I insist on searching for the unknown magnetizer. That there was some agent, visible or invisible, to produce this mysterious state must be obvious to every well informed mind. It is well known that sleep, as it occurs in the order of nature, is *gradual* in its approach, and there can be no doubt that the exhaustion of the vital forces, by exercise during the day, produces the state. But when a profound *trance* supervenes, as in the case of H., it obviously depends on different causes. Allow me here to remind you, that H. was not in a circle—no circle existed in the house at the time. He did not on the occasion referred to—nor does he ever under similar circumstances—yield gradually to a state of somnolence. *He was entranced unexpectedly and in an instant.* Did he entrance himself in the midst of an animated conversation? No. This he has not the power to do under favorable circumstances. What are

the probabilities that he was influenced by me? I answer, *there are no such probabilities*. If you doubt, here is my proof: I had, on a previous occasion, and in presence of witnesses, spent some forty minutes in an energetic effort to magnetize H., but *without any perceptible effect*. Did an "*imponderable fluid*" 'put him into the state?' If so, please explain the *modus operandi*, and tell us how unorganized matter can exert a *voluntary power* greater than that of the human mind? If the trance was not self-induced; if the mind of the writer had nothing to do with it; and, finally, if no 'imponderable fluid' is adequate to the production of such a state, it remains for you, either to admit that it was the result of spiritual agency, or to account for it in some other way.

Leaving you to account for *the fact of the trance*—if that be possible—without admitting the presence and influence of a spirit, I will proceed to consider another point. You presume that, on being entranced, "H. went instantly into rapport" with *me*, because he represented a scene of which I had a distinct recollection. But here your conclusion is unauthorized, as I will endeavor to show. By reference to my third letter, in which the case is narrated, you will discover that neither the particular circumstances there mentioned, nor *the person*, had been a subject of thought for a long time, nor until the name was most unexpectedly announced and the representation commenced. It is true that the incidents of that melancholy experience made so deep an impression on my mind, that I can still recall the scene with all its deep shades and fearful coloring; yet weeks and months often pass with nothing to awaken the recollection. In the instance under discussion, it was revived by a *stranger* who knew nothing of my personal or family history, and in the peculiar manner already described. Now the decision of the controversy, as far as it relates to this particular fact, turns on this question: Do somnambules, impressible, magnetic or psychological subjects, reflect the thought that is *latent* in the mind, and the memories that *slumber* in the soul, or does the *awakened thought* alone cast its shadow or daguerreotype its image on the receptive mind? I know not that my opportunities for observation have been more extensive than yours, but for many years I have pursued the subject carefully and calmly, but with an intense and ever-increasing interest. I confined myself to a course of private investigation for many months, before venturing to make any public communication. My experiments—on a great number of persons of all ages and temperaments—numbering thousands, have all contributed to establish this *one fact*, namely, that the persons who are susceptible—agreeably to electrical and psychological laws—to im

pressions from the minds of others, invariably reflect the *moving thought*, the *existing emotion*, or *predominant affection* of the human mind. Indeed, it is quite impossible that it should be otherwise, consistently with your hypothesis. You suppose that these impressions are made through the excitement or disturbance of an imponderable fluid, and that they are transmitted, through the medium of the sensor nerves, to the sensorium of the subject. If this be the case, it must inevitably follow that the *active impulse*, rather than the *latent affection*, the *living thought*, and not the *buried recollection*, will be represented, since the former alone have power to disturb the vital aura or other imponderable elements of the human body. Thus it is not what the poet or the orator felt in his childhood, or even but yesterday, that moves men's souls to-day. It is the impassioned utterance of the present hour that ignites the latent elements of thought, quickens the heart's action, and moves with a mysterious spiritual energy over all the springs of being. So it is not what we *thought*, or *willed thirty years since*, but the volition of the passing hour—*of this moment*—that must of necessity influence the somnambule and determine the nature of his impression. Now as I was thinking of other persons and objects, and *not of Hannah B.*, when the name was unexpectedly announced, we are forced to refer this fact to a spiritual source. If *I* believe on *insufficient evidence*, you certainly believe *without any*. You *conjecture* that the medium was *en rapport* with me, in opposition to his own express declaration and regardless of a variety of circumstances, all of which point most significantly to a different conclusion. My own conviction—authorized by the mysterious intelligence itself—is confirmed by all our observations in this department. It will abide the severest ordeal of enlightened reason and a sound inductive philosophy, and is sanctioned by the plainest psychological laws and the revelations of a spiritual religion.

You appear to have taken slight exceptions to a single observation in one of my former letters. When I incidentally remarked that the introduction of certain miscellaneous physical and mental phenomena, did not afford the most felicitous illustration of the maturity of thought demanded by the nature of the subject, I designed to restrict my language to the particular subject comprehended in '*the question*.' Your facts seemed to repudiate any specific application to the real issue, and the intimation that you were not making the subject proposed—Spiritual Manifestations—a matter of mature thought, was, perhaps, the most civil manner of suggesting that the main question was lost sight of altogether.

You query concerning the peculiar mode whereby spirits produce the

effects ascribed to them. "If they enter the body or stand outside the medium, how do they reach the table, chairs, &c." Permit me to remind you that I have not the affirmative of the present question, and hence may be excused for leaving your question unanswered, until the appropriate occasion for its elucidation shall arrive. For the present, my friend has undertaken to show how the more remarkable phenomena can be produced *without spirits*. Just now, therefore, we are anxiously awaiting any disclosures you may be pleased to make on this subject. We, in turn, shall present our facts and reasons when we are privileged to lead.

What follows in your letter is highly interesting and to the purpose, but it contains nothing that I am inclined to controvert. I of course yield a willing credence to Newton's discoveries. The interesting facts and observations of Dr. Buchanan, in his *Journal of Man*, I also accept as important contributions to science. The experiments of Mesmer and Baron Von Reichenbach are of great value. I receive *all their facts*, with the utmost cordiality, though I frequently dissent from their *conclusions*. In all this you occupy *neutral* ground, and your observations—with slight exceptions which I need not particularize—subserve my purpose well. It now remains for you to prove that the human mind, *in the body*, or some earthly agent, can, and *does*, control these imponderable fluids, in the production of all the astounding phenomena which we ascribe to the agency of Spirits.

Resolved to follow wherever Truth may lead the way, I await the receipt of your next letter, and am,

Fraternally thine,

S. B. BRITTAN.

OD-FORCE.—WILL-FORCE.

DR. B. W. RICHMOND TO S. B. BRITTAN.

LETTER VII.

DEAR SIR: Number four and five of my letters and your replies are before me. I perceive clearly enough that I should write to a *question*, whether one existed or not, by mere foresight of "reputed sagacity;" and, that being settled, I promise reformation in that particular, as soon as convenient.

But a *single point* is made in my *criticism* on the autographs—and that is, that it has *internal evidence of being the work of one hand*, instead of being the work of fifty-six different individuals, without insisting that it was an "unconscious feat of somnambulism," the work of forgery, or of spirits. My remarks touching the medium, places him where the *facts* given to the public place him. It is of the facts given to the public of which you may complain—unless you show that I have misrepresented them. Appeals to the sympathy of friends in favor of a medium, on the plea that his "*integrity*" has been attacked, are useless; when such momentous questions are sought to be settled by the testimony of a *single* individual, I think men will pause before they settle so intricate a matter by one man's testimony. I regret much that you did not feel bound to give the whole of Mr. Bush's letter in the TELEGRAPH, as you published it in the SHEKINAH. In the course of the Discussion I shall again reach this subject; for the present I must drop it.

Your reply to my fifth letter, is singular indeed. That you may easily understand almost any proposition, without "elucidation," may be true, but you will pardon me for suggesting that I am not writing out my train of reasoning for your particular benefit; many who read the TELEGRAPH may need just such facts and elucidations as I am giving, to enable their minds to grasp the subject. Your first paragraph only affirms my definition of chemical action.

Dr. Hibbert, I suppose, only gives the *average* breadth and thickness of the rock torn up by an *imponderable* fluid, while portions of the rock probably was wider than "*ten feet*," as his account seems to indicate.

Such criticisms indicate an ability to crawl into a *hole* less than "ten feet" in diameter. When I begin to talk about tables being charged with a *fluid* and moved by the *human will*, it will be held up as the most marvelous thing on record—but to my perception, it is far less wonderful than the destruction of such a rock, by the movements of a *fluid*, in open space, unguided by will—or heat—or aught else that we can see—but its tendency to seek an equilibrium, like two waves in water. "Tea kettles," "steam boilers," and splitting rocks, seem small matters for your capacity. Newton cut the ridiculous figure of studying a "falling apple," and can only be excused on the plea of *incompetence*. You and I, my dear sir, ought to be above such *little things* as Newton dabbled in, having a flood of light from *on high*.

Your disquisition on "cold," as a greater *force-agent* than heat, seems out of place. My definition of *heat* makes it an *effect*; why then your argument to show it an effect? Probably because I mentioned it as a *cause* of motion in fluids. In air, water, and steam, it *acts* as a *cause*—itself being produced by chemical action—and is an effect when mentioned in that connection. If your Florentine academicians present *cold* in their experiments, as a condition of matter *destitute of heat*, they misled themselves. Cold is a *relative* term used to indicate a condition of matter indicating *less heat* than a certain other condition. If in your *ice* illustration you intend to teach that *cold* is the absolute negation or absence of *all heat*, then you and I have studied the science of heat and cold differently.

Heat is abstracted from water till it reaches a certain point—it congeals and rarifies—but heat remains in the ice still. In freezing-water *spicula* not only shoot out through the liquid, but, what is more marvelous, they shoot out *around a common center*, (the law of all congelation,) uniting in a thousand fantastic ways at their various circumferences. I have watched the process by candle-light—an undignified business, no doubt, in the opinion of *savans*, and my own tastes, indeed, would have preferred a tilt astride of an iceberg galloped by lightning down the declivities of the North pole.

The attraction of the moon on the ocean, in no wise contradicts my statements. Air and water may be moved by heat, the moon may attract the ocean, and yet each and all of these phenomena are variations of the law of gravitation in its different modes of manifestation, and still we must have some medium through which to transmit our thought, and are obliged to use terms which men may misunderstand, if they choose to do so, and ride on *cold* moonbeams into the regions of shadows.

Thanking the friends for their patience, I will again call attention to Od-force and Will-force. Baron Von Reichenbach clearly demonstrates that, the od-force filled and surrounded the bodies of all magnetic persons—also those who were sickly—subject to fits—hysterics—trance--sommnambulism, &c He clearly established another fact, that it was transmissible to *all substances* in nature, without exception, by simple contact with the person—and that, in muscular motion and mesmeric attraction, the mind, or will, controls this subtile fluid. All mediums, without exception are the same class of temperament and persons on which the Baron made his experiments. When I come to *physical symptoms* and *temperaments* of mediums, I will settle this point.

Dr. Dodd, of Boston, has logically demonstrated that, in *muscular motion*, the mind acts through, or upon, an imponderable fluid, putting it in rapid motion, causing the muscular molecules to assume different relations, and presenting to the eye the phenomena of muscular contraction and expansion. Dr. Smée, of London, has, by experiment, settled quite satisfactorily the fact that the mechanism of muscular action is voltaic—that during muscular contraction a voltaic current is passing. Electric sparks have been obtained from the nerves, of persons subject to consumption and, I believe, those subject to fits. Dr. Buchanan says he has proven that, in mesmeric phenomena, an imponderable fluid, “nerve aura,” plays an indispensable part, and that his experiments on impressible persons show the existence of such a fluid. He can not identify it with electricity, or magnetism. Von Reichenbach has proven its identity with magnetism.

The torpedo is an example of animal life by will electrically controlled. Its power to give a shock, and to benumb the living fiber, is known to all. The gymnotis, or electric-eel, is a still more striking example of electric life. Humboldt, in his travels in South America, witnessed a fight between these eels and horses driven by the Indians into the pools of water where they lived. The fish rose to the surface, presented his back to the belly of the horse, and his shock stunned the poor animal, so much that, in many cases, they fell into the water and were drowned. They give a distinct shock to the hand and arm, when touched by a stick, transmitting the electric current along a common staff or reed.

Their nervous systems are electric, two-thirds of the fibers of the brain being connected, distinctly, with the electrical apparatus. The *will*, in these cases, *controls electric currents*, produces muscular motion,

and the phenomena of "physical demonstrations," almost equal to the "rappers"

Is the human brain a *magnetic battery*? Experiments in biology had clearly shown me this, long before I had heard of Smee, Von Reichenbach, or Gregory.

Take the operator and wires, in the telegraph, and substitute the will of the biologist and the *nerves* of his subject for them. Suppose the brain a battery, and the blood a solution of vitriol, and you have a machine presenting all the wonders of the telegraph. You may, by will-force, break and connect those human wires at any point, controlling as you do by mind the currents that are apparently passing over them, carrying motion to the arm, sight to the eye, taste to the tongue and sound to the ear. My convictions will not satisfy others. A. J. Davis, in his volume called the Physician, announces the fact that the brain is a battery, and the phenomena of life magnetic. The *savans* laughed at it, of course, but they will be obliged to eat the fact in spite of their wry faces. Smee announced the same fact, founded on long and carefully conducted experiments. The *savans* mocked him, and said "make a man and put life in him, and we will believe you." The stupid fools! Von Reichenbach demonstrates that the phenomena of life is magnetic, and the result of animal chemism—the *savans* think him crazy or a fool. All their reviews of him were the concentrated essence of bigotted stupidity. Leibeg shows the same fact by another route, but still nobody can see it.

To the above we add what Gregory says :

MAN A GREAT GALVANIC BATTERY.—The remarkable fact already noticed, of the existence in all parts of the body of an alkaline liquid, the blood, and an acid liquid, the juice of the flesh separated by a very thin membrane and in contact with muscle and nerve, seems to have some relation to the fact now established of the existence of electric currents in the body, and particularly to those which occur when the muscles contract. The animal body may be regarded as a galvanic engine for the production of mechanical force. This force is derived from the food, and with food has been derived, as we have seen, from the solar rays. A working man, it has been calculated, produces in twenty-four hours an amount of heating or thermal effect equal to raising nearly fourteen millions of pounds to the height of one foot, heat being one form of mechanical effect. But, from causes connected with the range of temperature, he can only produce, in the form of actual work done, about as much mechanical effect as would raise three million five hundred thousand pounds the height of one foot, and that in twenty-four hours. Even this is a prodigious amount of force, and whether we regard it as derived from heat, electricity, or chemical action, it is ultimately derived from the luminous solar rays, on which vegetation depends.

[Gregory's Chemistry.]

The phenomena of all animal life is magnetic ; the human brain and nerves are designed for electric action. The white and gray substance of the brain, take the place of zinc and copper ; the ultimate molecules of the gray substance, are globular : the white fibres, found in contact with it, may be, traced through their whole extent, as perfectly as the wire to its different stations. Add to all this, the fact, that electricity and its modifications of all substances in nature, when put in motion on the human nerves, is alone capable of producing *muscular contraction*, exactly resembling the action of the muscle, under the will-power. I will caution the reader, here, not to confound will, or mind with od-force, magnetic currents, or vital heat, produced by chemical action, in the human organism ; the latter, is only the agent—the imponderable fluid, which the mind seizes and controls, in producing the voluntary phenomena of life ; while the unconscious, interior involuntary will, controls these vital currents in their action on the heart, lungs and involuntary phenomena of animal life. When we are shut out by sleep from the voluntary world, with what wonderful regularity is life maintained ; the lungs inhale, the heart contracts and expands ; the blood is arterialized ; the body is nourished ; the brain transmits thought ; and the body as unconsciously obeys its impulse, as do the heart or lungs.

Now, what has all this to do with “ Spirit-rappings ? ” “ Much every way.” I have reached about this result, in the chat we are having :

Man, is a magnetic machine, to produce force, under the control of will or mind. He is found to be surrounded, and permeated, with the od-force—electricity—vital-heat—nerve aura—an imponderable fluid ; mind comes in contact with this force, or fluid ; applies it to muscle ; applies living muscle to the chair ; upsets it ; raps on the table ; turns it over—with various other physical demonstrations * We find this od-force in the horse-shoe magnet ; one magnet operates on another and moves it, repels and attracts it. Baron Von Reichenbach presented these magnets to sickly, fitty, magnetic-impressible persons ; it attracted, repelled, and produced in them convulsions, fits, magnetic sleep, cramps, spasms. In one case we see two dead masses of matter moving each other ; that is wonderful, marvelous, curious, monstrous. Again, dead matter, or the magnet, moves, controls, cramps, puts to sleep a living being—a person of particular make, and condition ; and now comes the rub : Can dead matter, under the control of mind, be made to jump, turn over, dance, play the pantomime, quiver, become a “ star actor,” and make a fool of itself, and those who are trying to look into its mysterious behavior ?

The od-force, *vital fluid*, magnetic fluid, nerve aura, are controlled:

* See Appendix, Note J.

by mind, in the body or out ; this fact Von Reichenbach, and mesmeric experiments, settles forever. This *force*, or fluid, is transmissible to all known substances, by simple contact. Don't kick, and say, it is not ; first study the Baron's Dynamics, he settles that point, too. It accords with other facts in Nature, of a relative kind. Water enters the sponge ; air penetrates where water can not ; heat enters the solid steel, by simple contact ; water penetrates the pores of wood ; one flame kindles another ; the living body imbibes the small-pox virus, from a dead body ; it puts in motion a new action in the man ; he dies of cholera—malaria does the same. All nature is full of examples of the kind. One person pours his own vital fluid upon another ; he seizes his will, his body, and controls it as his own ; he eats, walks, thinks, acts, as the *will* of his master directs ; yet they are ten feet, or twenty, apart. Major Weir, hung for witchcraft, was very gifted in prayer by the sick bed ; but could not pray when they took away his staff. It had become a *conductor*, and when gone from his hand, his brain was oppressed by the od-force, or nerve-aura, which the cane carried off ; about as strange as the conduct of the gymnotis, that gives a shock to the hand, through the length of a staff, by the force of his will. Weir was hung for the one, and the eel skinned for the other. In my next, I will bring my facts to bear on this theory, and do remember, that it will soon be my turn to " follow behind," *crack the whip*, and cry " get up " When I get the planks of my platform together " spit on it," if you dare.

Yours truly,

B. W. RICHMOND.

REPLY TO DR. RICHMOND.

LETTER VII.

DEAR SIR: At length it is virtually admitted that 'a question' has existed from the beginning of this controversy. It is true the concession indicates slight reluctance, and is accompanied by a kind of verbal negation—as though the medium unconsciously resisted the influence of the conviction—still, it merits a gracious reception, seeing it measurably relieves my correspondent from the former Quixotic aspect of his first efforts. Since it is decided that there is a question, and also that you have the affirmative, the reader may be authorized to anticipate more positive results. While the question, in its present form, has no direct claims on your humble servant, it is sufficiently obvious that a most important duty—*onus probandi*—is demanded at your hands.

Permit me to remind you that seven of the Twelve Letters, required to account for the Manifestations on the principles of physical science, have already appeared, and *only one solitary fact*—for which a Spiritual origin was ever claimed—has thus far been introduced. The attempts to discountenance that fact—to disprove it, or explain it away—have been various according to circumstances. At one time you discovered the spasmodic action of Mr. Fowler's nerves in the unequal spreading of the ink on the parchment, and then the hypothetical '*subsultus tendinum*' was palpable evidence of the "abnormal magnetic state which exists while he is writing." On another occasion the internal evidence was presumed to authorize the suspicion that Edward was naturally gifted with remarkable powers of "imitation"—was "accustomed to drawing," and "of course used to forms, sizes, similars and resemblances, in lines, curves and circles"—all assumed *without evidence and against the facts*—and that he had exercised his faculties for *fraudulent* purposes. The position first assumed being indefensible, of course nothing remained but to assail the Spiritual theory, and the facts in the case, from a different stand point. Such changes are easily accomplished under circumstances of urgent necessity; and your philosophy—so admirably plastic!—as readily adapts itself to one hypothesis as the other—*mutatis mutandis*. In your last letter you intimate with great complacency that you have met

the case *fairly*—in no way misrepresenting the facts—at the same time you manage to have all the witnesses disappear in a most mysterious manner, and affirm that “such momentous questions are sought to be settled by the testimony of a *single individual*! And here this exhibition of your ‘fairness’ almost approaches the sublime; especially, as you go on to express “much *regret*” that I did not furnish more evidence. You would dine every week on *fresh testimony*, though you had failed to *digest* the first repast—you would have the whole of the letter from Prof. Bush, when you had not deigned to notice the portion already received!

I must have a limited indulgence to speak of that remarkable fact—so beautifully illustrative of your theory—imported from the Shetland Isles. I infer, from the spirit of your rejoinder, that you would have the reader deem my criticism out of place, and indicative of a capacity for small things; but the intelligent reader knows as well as Dr. Richmond precisely how the case stands. When learned men express their well-founded convictions, we may believe; but the *coup d'etat* to which Doctors, as well as Princes, sometimes resort in an emergency, is quite another affair, and few will fail to make the distinction. But the manner in which you propose to help yourself out of the dilemma, and to extricate Dr. Hibbert, is extremely amusing. “Dr. H., *you suppose*, only gives the *average* breadth and thickness of the rock.” This can not be, for he states that the *whole rock* was *ten feet* broad, “*in places*,” which distinctly implies that other portions were much less, and indeed that ten feet was not the average but the *maximum* breadth. But if the Doctor designed to give the average breadth of the whole mass, he doubtless also gives the average width of the fragments, which only imposes a more grievous tax on our credulity. Now the average of the two pieces particularly described was just *eighteen feet* and *six inches*, so that the breadth of the third and largest fragment—the one said to have been *forty feet long*, and which was thrown into the sea—is literally reduced to *nothing*. Not wishing to criticise small matters, I pass over what is said about the relative thickness of the whole and its parts. The difference is only *twenty per cent* on the side of the *fragments*, and that's not much!

It is well known that the apparent magnitude of external objects very much depends on the medium through which they are viewed. By the aid of certain optical instruments huge things become diminutive, and minute objects assume the most gigantic proportions. Some persons seem to be provided with a sort of mental *camera obscura*, into which the light reflected from all objects is admitted by invisible lenses, which

magnify or reduce the apparent size of the objects at the pleasure of the possessor. The instrument is *self-adjusting*. While looking at the 'autographical manuscript,' you had in a double convex lens which disclosed monstrous imperfections. "John Penn looped his h—instead of his old stem"; Jefferson *progressed* the loop to the right; "Richard Henry Lee looped both his h and his y"; while Francis Lightfoot Lee looped his h, and dotted his *first i*," instead of "the last one." These, under the great magnifying power of your mind—as adjusted for the occasion—became matters of vast moment. The little 'dot over the first i' suddenly swelled into grand and more than *capital* dimensions, and became a mountain of evidence against the claims of the spirits. Things of this nature were so momentous, in your judgment, as to be deemed worthy to occupy the whole of your fourth letter, while the writing of a single paragraph in review of one of your facts, (?) the statement of which involves *utter impossibilities*, exposes me to the charge of being hypercritical. In this case you evidently look through the *convex* lens, and the mistake, on your part, grows "beautifully less" while the occasion for criticism disappears altogether.

In discussing "the *sources* of motion in fluids," you distinctly mentioned *heat*, giving it the first place. According to Webster, the term *source* is defined to mean, the "*first cause*;" "*original*;" "*the first producer*;" "*he or that which originates, &c.*" If you have abolished the old definitions in Ohio, please send us your lexicon that we may know what you mean. The word *heat* represents both a sensation and a substance, (?) and on account of its dual meaning, it is not so suitable a term, in certain relations, as *caloric*, which is only applied to the principle or *cause* of the sensation. When the terms *heat* and *cold* are used to denote certain sensations, both indicate merely relative conditions, and whether the causes of those sensorial impressions are *substances*, or merely *conditions of other forms of matter*, scientific experiments have never clearly demonstrated. I know that *caloric*, latent and sensible, is presumed to be a substance—it may be so—and the experiments performed at the Academy del cimento, at Florence, and subsequently repeated with entire success at Geneva—showing the immense force exerted by freezing-water—were supposed to warrant the presumption that *cold*, also, is a substance. Later philosophers, however, undertake to account for the effects on a different hypothesis, and the word *cold*, when employed to represent the *cause* of the sensation, is now generally understood to denote merely the absence of sensible *caloric*. And thus it appears that *heat*, instead of being a principal *source* of motion and chief

among the force-agents, does not develop so great a force as we see exhibited in its absence. That latent caloric still exists in water, in its solid state, is very obvious from the fact that, under certain circumstances, and without being congealed, it can be reduced to a temperature several degrees below the freezing point. Philosophers, however, have not been inclined to ascribe the sudden expansion that occurs during the process of solidification, to the remaining latent heat. I shall not be greatly surprised to learn that my worthy friend has consulted his preferences by that romantic ride, "down the declivities of the North pole." Such an excursion, at "lightning" speed, and "astride of an iceberg," certainly suggests a novel and original mode of escaping the force of all criticism, and especially such as relates to your views of *heat* and motion in *fluids*.

I had occasion to refer to the ebb and flow of the ocean tides, to show that your caloric hypothesis did not account for this ceaseless motion in the waters. Your rejoinder consists of a rhetorical flourish about "riding on cold moon-beams into the region of shadows," which of course affects my remarks on that subject quite as much as it does the tides themselves.

Your next illustration, of the mundane origin of the Spiritual Manifestations, is derived from the peculiar powers of the *torpedo* and the *gymnotus*. I am aware that these animals are furnished with a kind of electrical battery, which for self-preservation, and for the purpose of securing their prey, they discharge, suddenly, and in such a manner as to give a powerful shock to the nervous systems of other animals. But this proves nothing with respect to the human capacity. Man is not so organized as to admit of this powerful concentration and *disruptive discharge* of animal electricity; nor will a galvanic battery and any number of electrical eels enable us to account for Revelation and miracles.

As the phenomena of vital and voluntary motion, in animals and man, depend on the distribution of electric currents, it must necessarily follow that various forms and conditions of matter, whether taken into the system, or placed in intimate external relations to the body, will influence the organic functions. Any object that will suddenly attract or repulse the vital electricity, will influence vital motion in a corresponding degree. Thus when a powerful magnet is placed in close proximity to a sick or sensitive subject—one who has but little voluntary power, resistance of foreign influence, or self-control over the functions of the nervous system—the electric aura is suddenly disturbed, and, under its rapid and irregular motion, the nerves vibrate in an involuntary and un-

controlable manner, producing "cramps, spasms, &c." A powerful brain, highly electrical, and energized by a human spirit, might produce similar effects on a very impressible subject; but all this most signally fails of accomplishing the object, if the facts are cited to prove the sub-lunary origin of the Spiritual phenomena.

That vital electricity is the great agent in all the phenomena of vital motion and sensation, I believe; moreover, this agent and its relations constitute an integral part of my system as well as of yours. I have not been indifferent to the discoveries in this particular direction. I have heard of Alfred Smee, and Reichenbach and Gregory are names not wholly unknown to me. I respect the authorities you have cited, but unfortunately they do not serve your special purpose in the present issue. We have no evidence that they even believe in the *facts* of the Spiritual Manifestations, if we except Mr. Davis and Dr. Buchanan, both of whom entertain the Spiritual theory. Thus the very persons, on whose experiments and observations you chiefly rely, saw none of the spiritual phenomena while engaged in their important researches, nor did they pretend to have discovered a scientific solution of kindred mysteries. What you have proved, therefore, in the letters already published, I was ready to admit before the discussion commenced; what you have merely assumed, it will be difficult to prove. Here I await the receipt of your next letter, and with sentiments of friendly regard,
am,

Sincerely thine,

S. B. BRITTAN.

OD-FORCE.—FACTS.

DR. B. W. RICHMOND TO S. B. BRITTAN.

LETTER VIII.

DEAR SIR : I am in excellent humor this morning, and I will steal the march on you by writing you another letter before seeing another of your replies. Not having to stop to *set you right*, something valuable may be looked for. As the "Manifestations" may be made to play an important part in this number, I call attention to the first case of *willing dead matter*, on record. History relates that the sorceries of Simon Magus consisted, in making trees grow where he pleased (it so appeared to the beholder) in passing through the streets attended by the ghosts of the departed, in passing through the air from place to place, (like Mr Gordon the medium,) and in making *chairs* and tables move about or change places in the room as he willed or desired them. He was called a sorcerer and condemned by the apostles ; and the fathers of the church have left just enough on record of his doings to show us that, the strange manifestations of Simon were, in part biological—in part "second sight," and in part, the same physical signs that attend our mediums—moving chairs and tables—by will or desire. He also made a sickle reap without hands, very rapidly. The facts related by Dr. Kerner, in the Seeherin of Prevorst, are of a similar character. A Mr. Hahn had taken up residence in a castle in Silesia, and with him was a French soldier named Kern. Strange sounds were heard in the room and in adjoining rooms. Their furniture was moved about, caps, napkins, candle snuffers and other articles were raised from the floor or stand and dropped again. A napkin rose up from the floor to the ceiling over-head and slowly fluttered down again ; also, a basin of water was suddenly emptied of its contents, while heating for the purposes of shaving. Flashes of light were seen darting from corner to corner of the room, while these things were occurring. Kern left, and the phenomena ceased ; he was a medium undoubtedly for these occurrences. What is singular, this castle was finally destroyed by *lightning*, a few years after, and a *skeleton* found in the cellar, confirmed the belief that *spirits* were engaged in the capers,

as they had been seen about the premises. Kern saw the *ghost* of his *dog* one day come into the room—when the poor fellow was locked in the barn *still alive*. I explain the above facts by the magnetic condition of Kern and probably the decomposition of a dead body in the cellar beneath, had something to do with the manifestations.* The place seemed also to be highly electrical, as the castle was destroyed by lightning. I notice two classes of facts of a physical character. The first seems to be the work of vacuum, the second of *mental attraction and repulsion*.

The od-force must be kept in mind as I pass on. A boy, a medium, put his hand over the top of a pump—the pump-handle moved, and brought water. On removing his hand, the pumping ceased. The pump, all know, acts by vacuum. The od-force of this magnetic boy passed from the hand to the water below—it being of the nature of light—and moving about 200,000 times as fast as air—its sudden passage through the air to the water below, would move the air upward and form a vacuum. If a spirit aided the boy, (and one professed to attend him who wrote his name “Hog Devil,”) did the spirit operate through the boy’s will and hand on the od-force? or did the spirit take hold on the pump-handle and work it? Why did not the spirit work the pump when the boy moved his hand from over it? or could not “Hog Devil” pump, only as the boy—aided by some indefinable somehow†—connected with his hand? This lad on going up stairs near some corn, the ears were set to flying about as if suddenly struck by an unseen force, some ears passed out the window. The od-force from the boys hands passed suddenly to the corn and scattered it about, is probably the right solution.

Let us take another class of phenomena. A lady, a powerful medium, on retiring to bed and extinguishing the light, was attended by singular demonstrations. An old musket was brought into her room from a back chamber, with a lot of old cartridge boxes. Her pillow was taken from under her head and thrown at a person standing on the stairs. A tumbler, on the stand near her bed, was never touched; also a watch with *glass* crystal, and a band-box with a bottle of cologne water, were never disturbed. When the bottle was taken from the box, it was upset and put in confusion like other matters. Her trunk, *filled with her clothing*, standing in her chamber was set to bounding, first one end then the other would rise from the floor and come down with force, as it moved by an invisible hand—an unseen force. Considerable straw was pulled from her bed, through a very small hole in the tick, and also the *clothes* hanging in the room during these capers would move from

* See Appendix, Note K.

† See Appendix, Note L.

the wall and swing to and from the wall as if moved by a fluid, or air in motion. The gun, rusty and magnetic, would be easily and highly charged with the magnetic od-force of the lady (for Von Reichenbach has demonstrated that the od-force of magnetic persons is identical with that of the horse-shoe magnet) and drawn by attraction toward herself. The glass tumbler, being a bad conductor—although it imbibes the od-force and becomes magnetic, yet in a less degree; and here we see why the tumbler, watch and cologne bottle were not moved about by her mental magnetism. The pillow was charged with the same force and sent toward the person who was scared and in the *negative* state. The fluid passing from her body, hands and eyes, charged the clothing on the wall and of necessity put them in motion. The fomites of small-pox, or contagion, of cholera or plague is absorbed by clothing, and letters, and give these diseases to persons after some months have elapsed. Plague may be transmitted in a similar manner. The fact that these occurrences took place after the light was extinguished, I think, finds its explanation in the fact that the current of this od-force or nerve aura was not opposed by the waves of light from the candle—they would oppose each other, just as one current of water would oppose another. Did the spirit carry that gun out of the chamber to her room? Then why did she not upset the tumbler, break her cologne bottle, and the watch? for this spirit, as you will see, owed the medium a spite.*

Below stairs, in the same house, with the same medium, in the evening, a chair was thrown through the air—a settee was rocked—a bureau moved toward her as she passed by it. As she passed suddenly through a room, chairs and a table moved into the *line* through which she passed; as she passed the second door, a stick of wood in a deep box fell on the floor, near the track she passed through. This is apparently the work of *vacuum* and *attraction* combined. These articles, occupied as they were by the family, and probably the medium, the chairs and settee would be charged with the fluid and moved about by the attraction of a stronger magnet. All this, and no “thunder clap?” Surely; for it is clear that the medium by giving attention and sitting down and turning the od-force in another direction, gets small “claps of thunder” or “rappings”—but the fluid when moving about *loose* rushes into the best conductors and they are attracted accordingly. Is this more strange than to see one horse-shoe magnet attract another—or move large pieces of iron or steel—and yet no will-force is acting at all in the magnets. Kerner states that the Seeherin, when in the magnetic state, was in a degree deprived of her *gravitation*; when standing he would extend his

* See Appendix, Note M.

hand and put his fingers against her's, and lift her from the floor; this phenomenon is the work of the same force—only in this case Kerner's will, though unconsciously acted through the medium of the nerve-aura, and moved the body of the woman up and down. She could not be sunk in water when in this condition. In experiments on magnetic persons—in the biological and *impressible* state—I have seen them attracted by the hand, and drawn from their seats, in spite of their wills to the contrary. Persons in the biological state may be so attracted to a staff, or a chair, as to be unable to drop it; it clings to his hand like one magnet to another. I once saw a subject fixed to his chair, and the chair to the floor—and a stout man who tried to lift him succeeding in raising the chair from the floor—but it clung to the subject while he lifted only the subject. This is will-magnetism—and you object to it, as irrelevant. Recently a lady in our region was told, while asleep, to visit a sick person some miles off; the medium went; fell into her trance state, and she appeared so singular that the family were alarmed, having had no notice of her coming; and they called in some men to carry her out of door, and lo, her *chair* stuck to the floor! they could not lift her—she was suddenly very heavy. My explanation is that she connected herself to the floor by will—through the od-force. Yours would be that the spirits held her down—but how? by od-force—or biologically?

I must now return to the medium, who seemed to attract chairs and tables as she passed by them. Engaged in the laudable business of studying anatomy, she had a subject whose spirit insisted on being buried. The *raps*, while studying, would come on the table, and on a dry skull lying on it, and also on the book before her. They had been engaged in dissecting, one day, and the ladies left the room first; before the doctor left he *changed* the *position* of the *subject*—laying one hand across the breast, and the other by the side. During the night the ladies thought the old woman *entered their room* in person, and various occurrences were related of what passed. But on comparing notes, the medium saw the ghost—not as they last saw it—but as the doctor *left it*, with one *arm across the breast and the other by her side*. The door remained locked, and the subject was undisturbed, and the inevitable conclusion was that they had not been visited by the dead subject, but had seen her by a biological impression through the mind of the doctor. They saw her just as he left her—hence they took their image or ghost from his mind. Here we have a clear case of one mind *unconsciously* operating on another, and producing the image of a ghost in the mind of the person that

seemed to be real. And yet the medium, when seeing it, thought herself awake and conscious. If the spirit could reënter her body and walk into the room, through a locked door, she could have borrowed a hoe and buried her own body—the thing she seemed to be clamoring about. If she took up the body and carried it in, she had strength to bury herself—any man would have loaned a hoe and pick for so reasonable a purpose, just to spite the doctor for being engaged in such a monstrous business. You say that the *spirit impressed* the mind of the medium—but the impression followed the mind of the *dissector* who last saw the subject, and clearly fixes the occurrences between him and the medium. When the dissection was finished, the bones were put into a kettle filled with lye and lime, to clean the bones, and set to boiling. The *raps* became so loud that it raised a riot in the neighborhood—the medium was alarmed—the sounds came around the room—on the sides of the house—articles in the room were moved about, and a bureau full of articles approached the boiling kettle. You say the spirit was offended because her bones were being boiled.

This is my explanation: The od-force, says Baron Von Reichenbach, is developed in graves by decaying bodies. A case occurred in which a sensitive patient saw a ghost—over a recent grave. He took another clear-seer to the spot; she only saw a *light flame*—an odic-light about six feet high; the other transformed it into a ghost; the subject felt the *effect* of the od-force on approaching it. The Seeherin of Prevorst was always affected when near a grave; many other persons have the same sensations—and the horse is always sensitive near graves, and sometimes acts as wildly as Tam O'Shanter's gray mare, "Meg." The Baron had the body disinterred, and the *quick-lime* removed, and the ghost and od-light both disappeared—thus unfolding a mystery that has been the terror of all ages among the ignorant and timid.

Now, put these facts with my ghost-story. The bones and flesh immersed in lye and lime, and put to boiling, effected a rapid decomposition of the parts, and the od-force—as in the Baron's case—was rapidly evolved; the medium being charged with the fluid. Also, we get a combined force, that clearly accounts for the uproar about the woman's boiling bones. Another fact: A dry skull used by the ladies was seen one night floating in the air around their bed. It occurred again, and a brother of one of the ladies came and caught it, and returned it to a safe place. When it stood on the stand, it would be seen trembling, as if alive; when the face was turned from them, it would never turn around while they looked at it; the moment they turned away it would

face them. My explanation is, that the skull being a natural conductor of the od-force, it became charged with it—in life the currents naturally run toward the face, and when charged from the medium they naturally run in that direction, as the currents do in the needle or magnet; when turned around, they run in the same direction of course. The medium on turning her face from the skull, and looking in an opposite direction, changed the course of the currents which affected the skull and it would then turn and face her by the attraction upon it. This medium, in a magnetic state, when at rest in bed, still had a connection with the dry skull, and, charged with the vital currents of her own brain, it was attracted as one magnet attracts on another, and having found the center of gravitation, it floated around the bed and over it—as the earth floats around the sun. Various bones in her use have been attracted to her bed, and when returned to their place they would find their way back. You have my explanation of these strange occurrences.

The above facts are well attested, and I think can be relied on. I have not given all, and keep names, of course, from the public, as the medium wishes to avoid any public connection with such strange events.

I mentioned these facts in *The Tribune*, last winter, and got severely chastised for it. This I took coolly and kindly—as I am a natural martyr and love to suffer for righteousness' sake—and in this case I enjoyed the consolation of a severe scolding from one of the best-looking women in Ohio—though she be a medium. I desire to injure no one's feelings, but want all the light for the TELEGRAPH that can be given, with injury to no one.

I shall continue my notice of physical facts.

Yours truly,

B. W. RICHMOND.

REPLY TO DR. RICHMOND.

LETTER VIII.

DEAR SIR: The Spiritual Manifestations comprehend a great variety of facts essentially different from the phenomena of gravitation, material magnetism, electric affinity, and the dynamics of imponderable fluids. This is made manifest by the almost universal skepticism, with respect to the facts themselves, which we find to prevail among learned men. The professors in our colleges and men of distinguished scientific attainments generally—indeed almost all who are profoundly versed in the mysteries of the material universe have, by their determined opposition, intimated that such phenomena as we ascribe to spirits do not come within the sphere of physical causes. The laws of attraction and repulsion, the power of the magnet and the processes of chemistry, instead of furnishing a satisfactory solution of the modern mysteries, have lead the most erudite men to reject the facts, or to ascribe them to fraud and delusion. This general unbelief, among those who have deeply studied the laws of material nature, is most significant. It plainly shows that, in the opinion of those best qualified to judge, the facts wholly transcend the capacity of physical agents, and this is rendered the more conspicuous by the very first attempt to apply your hypothesis to particular examples.

Here allow me to remind you that physical phenomena, or such as are ascertained to depend on merely physical causes, are essentially the same in different ages and countries, wherever the same material instrumentalities exist. The phenomena of electricity, as they occur in the earth and atmosphere, are what they were centuries ago, although they occur more frequently in some countries than in others, and are more startling and terrible in warm than in cold climates; yet in their nature, they are essentially the same the world over—if, perhaps, we except *the Shetland Isles!* In like manner vital electricity is, and was, as much a constituent element in all men in every period of the world's history, as it now is in those whom we call 'mediums.' We may as well suppose that the ancients existed without blood and without brains, as with-

out *vital electricity*, and such other forms of imponderable matter as are necessary to the development of animal and human life. Thus, if the Baron's od-force is essential to the mysterious functions of life, voluntary motion and sensation, it must be generally diffused and coëxtensive with animal and human existence; and hence the manifestations, if chiefly dependent on this agent, would be likely to occur among all men and through all time.

Scientific discoveries have enabled us to make an application of the great forces in Nature to many grand and important purposes of life. But our discoveries have not served to augment the resources of Nature, or to energize the springs which govern her stupendous movements. All that science has done, or can do, is to observe and classify outward phenomena and illustrate their relations to eternally existing laws. The utmost limit of all our attainments has not witnessed the slightest increase of power in these potential agents. Light and electricity are the same everywhere, and their effects are substantially the same. Nor am I aware that electrical eels have any powers, at the present day, that did not belong to their remote ancestors. Doubtless electricity is now precisely what it was when Jesus compared the splendor of his coming to 'the lightning which cometh out of the East and shineth even unto the West.' To assume, therefore, that the mysterious phenomena, now so prevalent in this country, are dependent on these physical causes is offensive to reason, and inconsistent with the facts and the laws on which they depend. Men have been sufficiently physical and electrical in all ages to produce such manifestations, if they depended alone on the instrumentalities referred to.

The absurdity of your hypothesis is not mitigated in the least by the assumption that the *will* controls the agents employed in the manifestations. Indeed its inconsistency with the known laws of matter and mind is thus rendered more apparent, since there have been men of unyielding nerve and iron will in all ages. The heroes of the olden time, whose giant forms were encased in burnished steel, as they went forth to

“—lick

The gory dust from off the feet of war,”

must have been the best possible human electrical conductors. But I need hardly remind you that they were not media for the peculiar phenomena you propose to elucidate. Nor are the men of vigorous constitution and strong vitality, the persons in whose presence the Manifestations chiefly occur. The fact is undeniable that the media, with occa-

sional exceptions, are electrically *negative*. Many of them are very delicately organized, and a large proportion are little children, while strong men, in whose bodies the greatest amount of vital electricity is elaborated in a given time, are rarely visited by the mysterious powers. Thus the facts are plainly opposed to your assumption, and can not, even by a possibility, be coerced into the service of sustaining a theory that violates the eternal laws of Nature and Reason, as clearly as it denies the claims of the Spirits.

In concluding these general observations, on the nature and capacity of natural forces, I can not suppress the remark that, the foregoing considerations appear to subvert the hypothesis applied to the particular facts narrated in your last letter. It is of little consequence whether we *deny* the facts outright, or *resist* the great lessons which they manifestly teach. The results, so far as they affect human happiness and the interests of science, are not essentially different. Scientific men have been accustomed to demand *facts* in all their researches after truth, and they have hitherto professed a willingness to accept such conclusions only as legitimately depend on well attested phenomena. Of late, however, the supply greatly exceeds the demand, and *facts* are now at a discount. When the facts obviously point to a *spiritual source*, men of science either become strangely taciturn, or they prefer to diversify their mental exercises by indulging in wild, improbable and romantic speculations. Before passing to a summary review of the contents of your last letter, I must not omit to observe that, your facts and references are, for the most part, extremely *indefinite*. You rarely give names or localities, and in your allusions to authors you never mention the page, and seldom indicate the title of the book. In speaking of persons and occurrences, be kind enough to give to each—though it be an

“—airy nothing—

A local habitation and a name.”

This at least will somewhat divest your facts of that air of fiction which attaches to some of the statements already made.

Your effort to *marry* the theory to the facts will answer an important purpose, though the illegitimacy of the union must be self-evident. The curious facts presented in your first paragraph are explained, *you say*, “by the magnetic condition of Kern, and probably the decomposition of a dead body in the cellar.” But allow me to remind you, my dear sir, that *no explanation is given*. Merely *saying* that you refer the mysterious occurrences to the magnetic state of Kern, or to some undiscovered energy peculiar to ‘*dry bones*,’ proves nothing whatever but the

monstrous character of your assumption. That the living, conscious spirit of the man—who probably experienced a violent death*—was attracted to the spot, and manifested his presence by physical effects, is not at all improbable; and the probability of such an occurrence receives strong confirmation from a multitude of similar examples equally well authenticated. Moreover, that the spirit might have psychologized Kern, and presented the image of his dog before him, in order to remind him that the poor animal was “*shut up*,” and perhaps suffering from hunger or thirst, is, no doubt, quite possible. But to presume that Kern unconsciously evolved a *visible magnetic dog from his brains and projected him out of doors*, and that the creature was first seen as he *came into the room to his master*, instead of *on going out from him*, is to make a draft on our credulity that we are forced to dishonor. You do not attempt to demonstrate that a highly magnetic state of the system is adapted to produce such singular effects, or that Kern was in such a state at the time of their occurrence. You do not undertake to show that even the bones of dead men have a power that living men have not. But you *assume* this, and *more—everything is assumed, and everything is improbable to the last degree*. If the phenomena depended on the magnetic state of Kern, they would doubtless have followed him when he left the castle. To conjecture that they were produced by the decomposition of the human remains, is at once to ascribe powers to the *dead body* which you boldly deny to the *living spirit*! Such notions are only taught in the school of Materialism. If the bones of one man generated a power sufficient to move the furniture in the old castle, the number deposited around St. Paul’s might be expected to evolve *force enough to move the church edifice down Broadway as far as the Battery!*

The fact that the castle was subsequently struck by lightning, if it proves anything, proves the very reverse of what you suppose, namely, that it *was not* “highly electrical”—that it was in a *negative*.

* While holding an interview with what claimed to be the spirit of a distinguished divine, the invisible intelligence communicated the following, as the reason why strange manifestations of an occult presence occurred at a place in New-England: “A murder was committed there more than fifty years since. The spirit of the murdered man often visits the place, and demonstrates his presence by physical effects. When the earthly life is cut short, by accident or other sudden and violent means, it is easier for the spirit to produce these physical demonstrations, because it left the body while in the exercise of all its powers, and before its work on earth was completed. It is for this reason that mysterious sights and sounds have always been most frequent where similar transactions have occurred.

state. Wherefore, on a certain occasion, the accumulated electricity of the atmosphere was discharged at that point, and the building was destroyed.

Your fact in Odic-hydraulics next claims attention. You affirm that, when a certain "boy put his hand over the top of a pump, *the pump-handle moved and brought water;*" and you suppose that the od-force descended from the boy's hand and displaced the air, thus causing a vacuum by reason of which the lever moved, &c. The explanation, so-called, indicates a great want of attention to the mechanism of the pump, or, otherwise, the od-force infringed the principles of mechanics and the laws of atmospheric pressure. Had the od-force displaced the atmosphere in the pump, causing a vacuum to exist, the water would not only have risen and opened the valve, but, so long as the medium's hand remained over the top, it would have flowed *continuously*, the weight of the atmosphere inside being thus removed; and *there would have been no motion of the lever or piston.*

Before leaving this case, permit me to suggest several questions, which, as you claim that the Baron sustains your theory, you may be able to answer. 1. If the od-force is "of the nature of light," why did not the *sun*, when at his meridian and shining into the top of the pump, produce a 'vacuum' and cause the water to be discharged? 2. Do you learn from Reichenbach's Dynamics that the od-force has power to *expel the atmosphere* from the place where it exists? 3. Does the Baron demonstrate that the od-force has power to *converse* and to *write its name*? and did it give the same name at Vienna that it gave the boy in Ohio? 4. Does the Baron also prove that *corn* is a good conductor of the od-force?

You next cite some very remarkable phenomena, alleged to have occurred in the sleeping-room of a lady. An "old musket" was, in your opinion, "highly charged with the magnetic od-force of the lady," and this accounts—we are assured on the authority of my medical friend—for its suddenly leaving its place in the "back chamber," and *marching* into the room where the medium had retired for the night. We have heard that loaded guns sometimes *go off*, but this one *came to*—the lady. Under ordinary circumstances, such behavior on the part of a gun would be deemed very strange, but in the light of your explanation we are taught that when a gun is charged with od-force it is all perfectly natural. It was "rusty and magnetic" and, therefore, easily charged at a distance. Most rational reason! But the *cartridge boxes*—usually made of wood and leather—were they also "rusty and magnetic" that they

followed? or was it from long companionship and the power of habit? The reader may be curious to know whether it was from *force* or *affection* that the boxes accompanied the gun? It was supposed to be settled, some time since, by scientific observations and experiments, that bodies in *opposite states*—with respect to the imponderable elements that surround or permeate them—exhibit attraction; but your hypothesis makes the phenomena depend on other causes. The magnetic attraction was not exhibited until a partial or total equilibrium was established, by the odic emanations which proceeded from the person to the thing. Moreover, you affirm that the od-force charged the *pillow* also, notwithstanding feathers, if I mistake not, are but a poor conductor. Will you explain why the pillow was so *violently repulsed*—was thrown *from the lady*, and down stairs, while loading the gun caused it to move in an opposite direction—to be attracted? I have been present on several occasions when the table was so powerfully exercised that two strong men could not restrain its movements. Now, if ponderable objects, and especially *fire-arms*, are liable to become so *over-loaded*, the danger of using them will be found to be much greater than has been generally supposed. A *double-barreled* gun might perhaps be so heavily charged as to shoulder a small man and walk off with him! especially if the man was distinguished for a strong will, and the gun happened to be "*rusty and magnetic*." Upon the presumption that a spirit conveyed the gun into the lady's apartment, you wish to know "why he did not upset the tumbler, break her cologne bottle and the watch?" I reply, because he knew better; all common sense people are accustomed to handle glassware more cautiously than they do guns, cartridge boxes, trunks, etc.

Again, as the same medium "passed suddenly through a room, chairs and a table moved into a line" behind her. These phenomena you ascribe to *VACUUM*, and yet who does not know that no vacuum is formed, or can be produced in this way. If the thing were even possible, any other person, as well as the medium, passing through a room with the same velocity, would produce precisely the same results. One body passing through air will displace the atmospheric medium as readily and thoroughly as any other body of the same magnitude and momentum. Air is so rarified that it is not a very sluggish element, and it would be quite likely to '*keep up*' with the lady, unless she traveled much faster than people do this way; especially as the surrounding atmospheric pressure of fifteen pounds to the square inch, would assist it along, with a force equal to about *twelve or fifteen tons* on the entire

surface of the body of air displaced. But this marching of all the household furniture after a medium is not, in your judgment, more wonderful than that a horse-shoe magnet should attract large pieces of iron or steel. In my humble opinion it is quite another affair. The horse-shoe magnet has no power to attract wood; it will not 'move the bureau' nor 'lift the trunk;' it will not repulse *feathers*, so as to send them down stairs; neither will it 'scatter the *corn*, nor 'pull the *straw out of the bed*.' We must, therefore, ascribe such phenomena to the operations of a different power.

When you say, in substance, that a staff, chair, or other object, will cling to the hand of a biological subject, by virtue of the same principle that operates in the magnet, I deny the assertion and affirm the thing to be impossible. Moreover, I promise to make the error of the statement apparent to every capacity, whenever you attempt to fortify the same by any important evidence. The other unlocated facts, (?) mentioned in the same connection, could not have been produced by any other form of material magnetism aided by the human will in the body. If you think otherwise, make an argument in support of your hypothesis and I will venture to attempt its refutation.

The remarkable facts witnessed by, and in presence of, a lady who was pursuing a course of anatomical studies, I shall notice at length hereafter. For the present I defer it, because the case is one of peculiar interest and some matters of moment appear to have been omitted in your statement. I am led to adopt this course from a late personal interview with an intelligent friend who is somewhat familiar with the facts to which you refer, and whose version differs in several essential particulars from the one contained in your letter. I can not resist the conviction that the publication of such startling occurrences should be accompanied with the testimony necessary to secure their acceptance by all candid readers. Facts that can not be authenticated should not be introduced in a scientific discussion; nor should important facts be suppressed, merely to gratify a fastidious delicacy that holds in subjection to itself the highest interests of science, and the soul's reverence for the most sacred realities. A simple statement, concerning the occurrence of phenomena which address themselves to the senses, can not, in any manner, commit the author of such statement to my theory or yours. The person who testifies is in no way responsible for our conclusions, or those of the public at large, any more than the witness is answerable for the judgment of the court, or for the more questionable decisions of popular opinion. Now as you desire "to suffer for righteousness' sake,"

allow me to suggest that you had better out with the whole truth—call the witnesses and give us a connected statement of all the material facts—thus will your ‘martyrdom’ be glorious and ‘your consolation’ complete.

With a lively interest in the general subject of our correspondence, and assurances of personal regard and esteem, I am

Very cordially yours,

S. B. BRITTAN.

PHYSICAL PHENOMENA.—TEMPERAMENTS OF MEDIA.

DR. B. W. RICHMOND TO S. B. BRITTAN.

LETTER IX.

DEAR SIR: My sixth letter with reply is received. My first letter bears date July 25. August 7th you proposed a *form of question*; two other letters of yours, dated August 24th and September 3rd, "decline the discussion" till the "propositions" are accepted. I can not see your *agreement* with yourself, though you doubtless do. I offer you a personal meeting to settle our difference where *kind* words shall be used as weapons—till then, as the politicians say, I refer the friends to our "life and writings." We don't agree about the "writings" either. *Harper's Magazine*, for July, 1851, has the old signers' names. The *Autographical Detector*, found at any bank, has fifteen hundred names; will the friends get these, and with my criticism, examine and see for themselves. Those names I believe to be the work of *one hand*. Many writers have examined them and agree with me. Shall Mr. Fowler's hand writing be brought to the side of these autographs, to refute their resemblance? If so reasonable a request is denied, I rest the matter where it is. In this I mean nothing personal, further than the facts warrant candid criticism.

I did not intend to say that mediums were all *drunk* or *lunatics*. The expression, "in a similar way," is a little ambiguous. I intended to say that drinkers and lunatics showed new symptoms, mental and moral, and that a somnambule in his exaltation of powers, might *imitate* writings. Mr. Bush seems to have been struck with a similar thought in his letter for the SHEKINAH. Alcohol, opium, belladonna, all poisons, make a deep impression on the sensorium, and in these moods the person exhibits *various* mental and physical symptoms, which resemble the symptoms of mediums. I do not conclude from it, as you hint, that they are under the effects of medicine—but of the od-force, probably, which makes a still deeper impression on the subject. You say, spirits; I say, physical influences, affect them. I dislike all personalities, and have intended to avoid them. We disagree about mediums being in a normal state. You ask by what rules of logic I prove that they are ab-

normal persons. Two of my little boys are very impressible. I look one in the eye and say to him, "you are going to whirl your hands;" he does so, with violence, till I say "all right," and he stops instantly. He appears as usual, and did while whirling his hands. I infer that he has an abnormal state, from the *fact* that he *involuntarily* obeyed my will. A man is brought into court, he claims to be *sane*; the court sets three days, and are about to call him in the *normal state*; a stranger suggests that he is *Christ*; the prisoner assents; the court infers his abnormal state from the *fact*. Augusta M. sets down at a table with Mr. B.; soon *strange sounds* are heard—incontestibly connected with the medium—I infer her *abnormal state* from the fact ordinary persons don't have such sounds about them. Normal means "according to a rule or principle." These persons have *new symptoms* added to them, and when judged by *other persons* they are not *normal*; they don't "square" with the *rule and principle* by which we measure the condition of persons. I am going to hold you to this point. Talking about "more vital defects" than *abruptness*, won't aid your case.

You *assume* that *trance* is one of the most marvelous of the magnetic states, and that the spirit *leaves the body*"—I deny it. I *assume* that the spirit don't leave the body. Augusta M. answered "*seven hundred test questions*," giving *seven hundred* demonstrations that she was *en rapport* with your mind. "H.," referred to in your third letter, was *entranced by your agency*. The *trance* is *spontaneous* in many persons, as much so as *sleep*, *dreaming*, or *somnambulism*. Evidence of this is abundant. You had, for *forty minutes* tried to *magnetize him*; you had charged him with the *od-force* of your own body; it floated over his nervous system and impressed it with its *peculiar force*. When he came into your presence the "*imponderable fluid*" of your nervous forces charged and entranced him. Had I known this fact before, I could have found the *unknown magnetizer*. The impression of a powerful operator impresses persons for years. Many persons, on coming into Mesmer's presence, were thrown into both *trance* and *spasms*. It is not necessary to suppose that mind acts at all in such cases. Miasms, causing fevers, the contagion of cholera, and plague, show that *imponderable fluids* produce strange symptoms. The magnet, the crystal, with Von Reichenbach, threw persons into the magnetic sleep or *trance*. The biological state and mesmeric sleep are produced *instantly* by the *sound* of a word or a wave of the hand, or look of the eye.

You again refer to "H.," and find, as *usual*, that I *presume* that she went into *rapport* with your mind. You *assume* that the *somnambule*.

was *en rapport* with the mind of Miss Lind, because the one took sounds—or musical ideas—from her mind. I assume that “H.,” was *en rapport* with your mind, for the same reason.

Two pith balls, electrically charged, attract or repel each other. Two balls show the same phenomena in a thunder storm. We *assume* from that fact, and correctly, too, that the same *cause* is acting.

While it is known to the *savans* that one mind has the power of mingling with another and absorbing its ideas, you will be puzzled to make it so clear as you wish to, that such an occurrence indicates the *presence* of a *third mind*. But how came the ghost of “H.” there? They shall have their turn in due time. The lawyers, when dissatisfied with one argument, make a second; the jury commonly suspect both. You are in a similar fix. You *assume* that the case turns on this point. Do various magnetic subjects reflect the *latent* or *recent* thought in the mind. They reflect both, the one and the other, and frequently mix the two together.

In the first place—you was not psychologyzing “H.” A *voluntary*—or involuntary if you please—junction of the two minds occurred, by the operation of the life fluid of the one on the other, the intenseness of the impression produced on his mind seemed to correspond to the impression that “H.” made on your mind—hence the first image *reflected* was “H.,” then the impression of those *words*, not effaced in “thirty years,” came out protuberant in their horrid fullness. You was not *impressing* him by will, he was *searching* your mind for facts and ideas.

Undoubtedly when you impress the subject you would get the *recent* thought; but you say, mentally, how can I be sure that “H.” is here, your minds are one? “H.” is coupled in your mind with the *tragedy*, and his mind catches it as naturally as the hound *scents* the game. You say that “H.” declared he was not *en rapport*. I gave you, in my last, a case in which *one mind unconsciously* impressed a medium with the image of a *subject* under dissection: the subject stood before the mind, apparently living; horrid sounds came from her ghastly half-dissected ghost-ship; the old hag, from a city-hell-house, was mad because they would not bury her half-rotten carcass.

Not to mislead ourselves and others, this law of mental reflection must be closely studied. Not only mental, but physical images are reflected, and by close-looking we can trace it from mind to mind—the facts themselves proving the minds *en rapport*. Gregory went to bed with a jug of hot water at his feet; he dreamed of visiting Etna. He

had visited Vesuvius, *long since*, but *recently* read of Etna. Heat was here the cause, or jug-ology.

A friend sat asleep ; his wife requested a visitor to sing a song. Half an hour after, the husband awoke, and pretty soon repeated some lines of the song. He thought it strange—he had not thought of it for years. Here *sound* renewed the memory.

A friend of mine, in a dream, went to his barn ; saw the ditch filled with lobsters, their claws armed with a tall blue light—the ghost of od-lights probably ; on turning toward his house, saw the whole sky filled with an immense frame-work to a building. He had been months before painting, for a geologist, lava blocks, and cutting down the strata he thought of the fact that, lobsters had worked to the top through crevices. Years before, an immense frame-work had deeply impressed him. Here the old and new are woven into one, and exhibited to the mind. My little boy, three years of age, standing by his mother, said all at once—his eye sparkling with new fire—“ Pa is coming home to-night and L., too ; I see them,” I was forty miles from home, my return uncertain. It came out as he said. That is mind-reflection.

Every day shows cases in which mediums take facts from the minds of those around them that have slept for twenty, thirty, forty years. The law of *en rapport* understood, the occurrence is no more strange than that we should recollect a fact forgotten—it is, in fact, the same process of memory. Memory is indestructible. In the SHEKINAH, (a beautiful Monthly, edited by S. B. Brittan of New-York, filled with the choicest thoughts from some of the best minds of the age—a feast for all thinkers,) page 127, I find this fact : Mr. B. was lecturing in Connecticut, and happened to be thinking of a young friend some miles distant. At the very moment some persons were trying to mentally impress him ; all at once he escaped from their control, and said Mr. B. wanted him.

I have performed many similar experiments, and it proves that mind acts on mind through space, as one globe acts upon another, through space ; the one the work of mind-matter, the other of an “imponderable fluid.” This admitted, and there is no backing. It is the law of *en rapport*, and has three reflections. 1. When impressed, it reflects the recent impression. 2. When requested to reflect—as in mediums—an old fact—it at once acts on the memory, and finds the image “undimmed in thirty years.” 3. When left to the dream movement, void of volition, it mixes old and new, and deduces new *images*. I am going

to try to slide all your "communications through this loophole, so fortify it. It is a very important point.

I now return to the od-force, mental attraction and repulsion. A few cases occur where spirits claim to move articles without mediums; but the mass of facts show that the medium is indispensable. Mr. Hume's recent visit to Poughkeepsie, showed wonders in physical effects. In your first letter you attribute the power of the demonstrations to his presence, among other mediums. When Mr. Gordon was in New-York, last winter, he went into a room with Mr. Partridge. The sofa rolled toward him. Vacuum and mental attraction seem involved in the phenomena. He floated up into the air, and around the room. The *unconscious* will-force seems *greater* than ordinary volition. His body charged with the od-force performed this feat, partly by gravitation and partly by will-power. A table lifted on one side by a person, a spirit lifted the other—the medium applied the od-force to one side. Tables are lifted on one side, pens and other articles remain on—rendered magnets by the od-force and attract each other, while the will of the medium lifts the table, repels, attracts, and "makes every fiber give."

In reasoning upon the od-force, and that mediums are abnormal-magnetic-biologic-mesmeric-cataleptic-hysteric-impressible-sick-sensitive persons, I have, of necessity, *assumed* this fact, until I could reach it in order. All Von Reichenbach's experiment were among this class of persons. Cahagnet's experiments were all among this class of individuals. Mesmeric subjects are among this class; biological subjects are among the same class, and mediums are no exception to the rule, but confirm it in every instance known to myself. The temperament of these persons must be studied, and their various symptoms in disease and apparent health carefully noticed. I appeal to examples for proof of my statement. Mediums may be thus classed: 1. Persons whose parents are of decided nervous temperaments. 2. Those whose mothers are nervous, hysterical, or epileptic. 3. Those whose parents, one or both, are subjects of consumption, or whose mothers are sensitive from sickness.—I beg pardon of the ladies who may feel accused of hysteria—may have the temperament without fits, and if they have both they are no more responsible than they are for having the consumptive temperament.

1. The most powerful medium I have known is large, well formed, large brain, sparkling eye, very nervous—grief throws her into convulsions. Parents nervous temperament. Mother died early.

2. Three cousins—married ladies—all good mediums; best at writ-

ing: large brain, light skin, black eyes, fine hair, quick motions—all nervous and sensitive—a decided hysterical temperament. Mothers both of the same temperament.

3. A young lady—nearly blind for some years, cured by a biological *impression*—a good mesmeric subject: slim, pale, fine hair and skin, blue eyes—a marked nervous temperament.

4. A mother and little girl: slim, feeble health, blue eyes, light hair, nervous fiber marked, and sensitive. Parents and family subjects of hypochondria.

5. A lady: light eyes and hair, quick motions, large brain, sly expression of face—subject to fits—crafty as a policeman. A marked nervous and hysterical temperament. Parents unknown to me.

6. A young lady: quick in intellect, light complexion, medium size, hysterically inclined—so deeply impressed with excitement she became insane, and now in an asylum. Parents unknown.

7. Two girls: black eyes and hair, large brain, feeble looking, nervous—good rappers. Parents nervous temperament.

8. A young man: slim, pale, nervous, light hair and eyes, quick nervous fiber—prescribes, sees angels, Christ and the devil—has fits, hysterics absolutely. Mother a nervous, hysterical, fidgetty compound. The highest medical authority pronounce men subjects of hysterical phenomena.

9. A lady: light hair and eyes, quick fiber, vapory and nervous; was a long time trying to be a medium; seemed instantly to take it from another medium who was having spasms. She wrote, run, jumped about, quivered all over, her head rolled and rocked—violent spasms succeeded. She was relieved by emetic tartar.

10. A married lady: long subject to fits; parents consumptive. She is slim, light eyes, and fine nervous fiber. She has periodical catalepsy; preaches; fits come on at particular hours; preaches best on a particular night; claims the power to heal disease by the aid of the Holy Ghost and Doctor Franklin. She was treated by another medium, and was impressed by his nervous condition. Spirits threaten her with sickness and death if she refuses to *do good*. Subject to jerks of the head *always on one side*. She *mimics* in her sleep the various *cramps* enjoyed by the damned.*

11. A young man: slim, black eyes and hair, quick motions, small head; writes rapidly; very nervous. Mother has been very sickly for many years.

12. A young man: large brain, very nervous, writes furiously. His

* See Appendix, Note N.

sister, while the spirits were developing her into a medium, was found to be an excellent biological subject. Parents marked nervous temperament.

13. A male : slim, red hair, good brain ; good writing medium. His wife a mesmeric subject and clairvoyant, and writes some.

14. A highly nervous organization ; a spirit wrote out the contents of a letter after she had put it on her forehead. Spirits understand psychometry.

15. A young man—a student of medicine : a highly excitable nervous temperament, and a fine biological subject. After trying to be a medium, by sitting with the pen, proposed that I should biologize him. I did so, and after a few sittings, he took the pen, and the “spirits” came at once ; he wrote freely ; and after three days’ experiment he came to a settled conclusion that the *communications* were from his own mind. The images were *old, new*, and the two mixed together, combined without any reference to order or time.

Another medium, of large brain—a nervous-lymphatic—was, after a few months’ medium-ship, attacked with paralysis. It will not be denied that the identity of the individuals with all others of a magnetic character—some being mesmeric sleepers, others clairvoyants, others in the biological or impressible state, others cataleptic, others entranced, others with paralyzed limbs—raises a strong presumption in favor of the idea that these phenomena are among those mysterious things connected with this class of peculiarly organized individuals. The inference is a fair one, until shown to be false.

It is among this very class of persons that Von Reichenbach demonstrated a predominance of the od-force, and Buchanan his system of impressibility ; and while these Spirit-phenomena are always found most intense in the same connection, it will be well to investigate closely what magnetic persons may do, before rushing into the unseen world after intangible causes. Two magnets attract each other ; we infer the power of magnetic fluid from that fact. Two balls of iron, suspended from a hight by a cord, approach each other, the lines varying from the parallel—we infer thence that the balls attract each other. A magnetic person is attracted from his seat by the hand of another—we infer that both are powerfully magnetic from the fact. This same person, a medium, approaching a table, passes his hand over it, and after a little the table moves, and the plain inference is that the person attracts or repels the table, as the case may be.

In my next I will call attention to other physical symptoms.

Yours truly,

B. W. RICHMOND.

REPLY TO DR. RICHMOND.

LETTER IX.

MY DEAR FRIEND: In the beginning of your letter you seem inclined to entertain the thought that my language is, at least occasionally, characterized by a spirit of unkindness, and the observation that you "dislike all personalities," seems to imply that I have been less scrupulous on this point than yourself. If I have given just cause for such a complaint it is my misfortune, of which, however, I am still unconscious. I beg you will consider our respective relations to the question and to each other. You occupy the *affirmative position*, and it is your prerogative to take your own way in the defense of the material theory; but, so long as I am in the negative, I am not privileged to take an independent course. I must await my time until the form of the proposition is changed and our relations to the question are reversed. Now, I respectfully inquire, what *have I to do*, agreeably to the acknowledged rules of discussion, but to follow you in a careful analysis of what you may be pleased to write? If the privilege of reviewing your premises and conclusions is denied me, then, manifestly, the negative can bear no part in the controversy. And yet, the facts and arguments on both sides, it appears to me, should be subjected to a severe ordeal; this is necessary to enable us to distinguish between truth and error. In discussing the relations of the present question, to the established principles of physical science, it is obviously my privilege and my duty, as one who accredits the claims of the Spiritual theory, to show, if that be possible, wherein your explanations infringe the known laws of physics. Now permit me to say, in all sincerity, that I deem the spirit of *your* letters worthy of imitation, and while I bear witness to the uniform kindness manifested by yourself, during this correspondence, I trust that my friend will do me the justice not to confound a playful criticism or logical analysis with personal ill feeling. While I presume that our respect for each other, and for our readers, will always be appropriately manifested, I venture to hope that the sentiments of personal friendship and cordiality will not be permitted to *dilute* the elements, or impair the force of the present controversy. These sentiments, I doubt not, are

mutually entertained, and should not be diminished by such a measure of freedom as our deepest convictions may sanction or the truth demand.

I need not occupy time and space with matters already disposed of, and, therefore, very cheerfully accord to you the privilege of the last remarks, concerning the acceptance of the proposition now under discussion. For similar reasons I leave the reader to decide whether the Spirit-writings through Mr. Fowler—introduced, be it remembered, by Dr. Richmond—contribute to establish the affirmative of the question in its present form. I will, however, furnish a specimen of Mr. Fowler's chirography if it can be of any possible service in your present labors.

You affirm that "all *poisons* make a deep impression on the sensorium," producing "various mental and physical symptoms," and thence conclude that all media are under the influence of the *od-force*! You will pardon me if I am unable to perceive the remotest possible connection between the premises and the conclusion. Moreover, I did ask to be informed with respect to the peculiar rule of logic, according to which you infer that all the media are in an abnormal state, and the following answer by my correspondent is singular enough: "Two of my little boys are very impressible, I look one in the eye and say to him, 'You are going to whirl your hands;' he does so with violence till I say 'all right' &c." Now if this answer involves any rule of logic, it is more than probable that its wonderful subtilty or my extreme obtuseness will render it forever imperceptible. Grant that your little boy is "very impressible;" I am willing to accept the fact without further evidence; but when you ask me to infer from this circumstance that the media for Spiritual Manifestations, are without exception, in an abnormal condition, I am left to look in vain for that rule of logic, and must beg leave to be excused if I fail to accomplish the leap. The facts and your deduction may be concisely stated thus: 'My son is highly susceptible to my influence; he whirls his hands involuntarily, whenever I tell him to do so, and until he hears his father say, "All right;" therefore all media for the Spiritual phenomena, of whatever nature or class, are in an abnormal state.' It will be perceived that the conclusion sustains no possible relation to the antecedent propositions.

But I am reminded that the word *normal*, as employed in this connection, signifies—to use the precise definition of Webster—"According to an established law, rule or principle." 'You are going to hold me to this point.' Very well; I will try to *hold still*. Now you at once infer that Miss Middlebrook is in an "*abnormal state*, from the fact that ordi-

nary persons don't have such sounds about them" But this is sheer evasion. The question to be settled is not whether all persons, or "ordinary persons," are accompanied by the sounds, but *do the manifestations occur "according to an established law, rule, or principle?"* Dr. Richmond most certainly contends that they do, and has labored even from the commencement of this discussion, to prove that they all depend on the 'established laws' of imponderable fluids, or the 'principles' of electricity, magnetism and the od-force. If my friend's position be correct—if the manifestations are regulated by the undeviating laws of physical nature, as much as gravitation, chemical affinity, the expansion of bodies by heat, and the attraction of the magnet, then, manifestly, as normal means *agreeably to law*, the fact is proved—Dr. Richmond being the principal witness—that the media may be in a strictly normal condition. The fact that "ordinary persons don't have such sounds, etc." presents no valid objection to the conclusion. It is well known that "ordinary persons" are not philosophers, mathematicians, poets, painters or musicians, but philosophy has to do with laws, the exact sciences are subject to inflexible rules, and poetry, painting, and harmonics are governed by established principles. I conclude, therefore, that even Plato, Archimedes, Shakspeare, Michael Angelo and Mozart, may have been, for the most part, in a perfectly normal condition, since it does not follow, necessarily, that persons who possess extraordinary powers, gifts, capacities and susceptibilities, are in an abnormal state, so long as their peculiar attributes and functions are regulated by law.

You tacitly acknowledge all that I particularly desired to prove by my remarks—published in my sixth letter—concerning the nature of *trance*. You had previously assumed that 'the most marvelous magnetic phenomena ever witnessed are among persons who appear *perfectly normal*.' I denied the assumption, and instanced *trance* as one of the most marvelous of the magnetic states, observing at the same time that, the subject of *trance*, so far from appearing "perfectly normal," frequently appears to be *dead*. Now I am very well assured that neither my correspondent, nor any other intelligent observer, will attempt to dispute this point. Every case of *trance* plainly disproves the assumption that the most wonderful of the magnetic states is characterized by normal symptoms. This is all I designed to establish by my former remarks. Whether the spirit absolutely leaves the body, during the continuance of the state, is not the point involved; however, the probabilities of the case will more clearly appear when I come to present the evidence under this head.

You insist that Mr. Hume was—in the scene of the maniac described in a former letter—entranced by me, and you seize on the fact that I had spent some forty minutes in an effort to magnetize H., to sustain you; but the fact is plainly subversive of your hypothesis. Will you bear in mind that it was on a *previous occasion* that I tried to entrance Mr. Hume, and also that *I tried in vain*. Nothing, in my humble opinion, can be more unphilosophical than your manner of disposing of this case. You at once *presume* that, although I had utterly failed to make any sensible impression on H., *at the time of the trial*, yet some *days or weeks after*, and without any effort of mine, he was suddenly and deeply entranced—*because he was previously charged with the od-force of my own body!* Did this wonderful agent which, according to Dr. Richmond, moves “about 200,000 time as fast as air,” require several days to “float over the nervous system” of Mr. Hume, so as to “impress him with its peculiar force?” Can anything be more preposterous! I am sure the Baron’s od-force never did appear so extremely *odd* as it does just now, and in the service of my friend. It causes bodies to be attracted and repulsed, elevated or cast down, with equal facility; inanimate objects become animated and *walk off*; they dance to music; they take aerial excursions, and perform an endless variety of the most fantastic tricks, in which they violate all the known laws of imponderable agents and astonish every body. Did any force ever act so before! It is certainly not surprising that the clergy and the press are alarmed, and that able writers are excited to opposition, now that *Od-force preaches on Sunday, edits newspapers and threatens to ruin the whole business of authorship!* Seriously, when you attempt to refer such wonders to the od-force, will you not consent to treat the subject in a more scientific manner, and not insist that the mere repetition of those cabalistic words furnishes a solution for all mysteries. Words are not always revelations; sometimes they even *obscure* the divinest thoughts, or they may dimly shadow forth.

“— combinations of disjointed things,
And forms, impalpable and unperceived
By others.”

That dreams may be inspired by sensation and a previous association of ideas, is proved by a great number of illustrations. Gregory’s dream, cited in your last letter, presents an example of this class. But a dream which can be directly traced to an adequate cause, proves nothing with respect to the innumerable facts which admit of no such reference. This case will not enable us to account for all, or for any one class, of

the Manifestations, any more than it proves that all dreams are directly inspired by 'Mt. Vesuvius' or 'a jug of hot water'! The other dreams, referred to in your letter, amount to no more.

In my psychological experiments I have often made impressions on the minds of others, without direct physical contact, and, in some instances, when they were at a distance. The fact quoted from the SHEKINAH comprehends the result of one of these experiments. But it should be remembered that these were persons with whom I had previously been *en rapport*, and that no trial of a similar kind was ever attended with success, *except there was a powerful concentration of mind on the object and a determined exercise of the will*. In all such cases, therefore, the relations of cause and effect are plainly distinguishable. The results of my own experiments have often filled me with astonishment, but they wholly differ in their nature, and in the circumstances of their occurrence, from the more important facts usually ascribed to the agency of spirits. The deliberate announcement that you are "going to try to slide all" the essential facts through "*this loophole*" does not strike me as particularly remarkable—it will be very extraordinary, however, if you succeed.

Your mode of accounting for what occurred to Henry Gordon, while in a room with Mr. Partridge, is not quite as clear as demonstration. To solve the problem of Henry's aerial journey "around the room" you say, "The *unconscious* will-force seems greater than ordinary volition." This reminds me of the claims of certain theologians, who are accustomed to make an important distinction between the *revealed* and "the *secret* will of God," both of which they profess to understand. Will you inform me how you came to be conscious of the existence of that "*unconscious will-force*" of which no one has a consciousness? Your explanation continues thus: "His body, charged with the od-force, performed this feat partly by gravitation and partly by will-power." But allow me to remind you that the human body, by virtue of a law that acts irresistibly on all ponderable bodies, could only gravitate *toward the center of the earth*. Now as Henry, agreeably to the statement—and this is not a solitary example—moved in the *opposite* direction, *from the earth's center*, it is obvious that gravitation had nothing to do with the result; but the fact is the revelation of a power compared with which ordinary physical forces, mighty as they really are, are nevertheless inferior. Moreover, to affirm that a phenomenon of this nature, and withal so extraordinary as to be deemed utterly incredible by the mass of men, was accomplished by a simple act of the will,

is about as rational, at the present stage of human Spiritualization, as to say that a man may lift himself by his *shirt collar*!

You next present a brief analysis of the temperaments of some twenty media, not one of whom, so far as we are able to learn from your statement, has any name or residence. I presume they are all veritable cases, but we have no means of finding any one of them, unless my friend or the od-force shall be pleased to disclose their whereabouts. The object of this analysis of temperamental conditions seems to be, to show that the media, male and female, are generally restless mortals, subject to nervous excitements and hysteria. The cases appear to have been selected for a particular purpose. Suppose I make a selection; I will give the names and residences too, as far as possible:

REV. CHARLES HAMMOND, Rochester, N. Y., a gentleman of energetic mind and strong executive powers—was never affected mesmerically, or otherwise by any magnetic or psychological process—will give my correspondent, or any respectable biologist, an opportunity to make a longer or shorter trial as may best accord with the convenience of the operator. The right hand of Mr. Hammond has written several interesting books, that are now having an extensive sale, in the origination of which, further than is here indicated, he has had no personal, voluntary or conscious agency.

ANDREW JACKSON DAVIS, now of Hartford, Conn., has been a Seer and Spiritual medium from his early youth. He possesses a firm nervous-billious temperament, a sound constitution, and was never troubled with nervous diseases. Mr. D. is characterized by great calmness of feeling, manner and speech, is a philosopher by nature, and is subject to frequent influx from the Spiritual World, the spirits not unfrequently presenting themselves in visible form before him.

MR. DANIEL GATES, Worcester, Mass., is a man of sterling common sense and incorruptible integrity—weighs nearly two hundred pounds—enjoys good health—is distinguished for correct habits, and a calmness of mind and temper that is seldom or never ruffled. Mr. Gates has been a medium for some months.

MR. BARNES—said to have intercourse with spirits—resides in New-Haven, Conn., is frequently in Bridgeport, New-York and elsewhere, acting in the capacity of medium—weighs, I should think, not far from *two hundred and thirty pounds*—is of a strong billious-lymphatic temperament, has a good appetite, rests well and was never known to be troubled with *hysteria*.

I can easily extend the number to twenty if it is required—*without*

suppressing names or localities—but the above may suffice to show that, the media are not all of the class described by my correspondent. It is true that a large number of persons susceptible to spiritual influence, have nervous temperaments and are delicately organized; but *it is not true* that their nervous systems are generally shattered, or that they are otherwise diseased. If the nervous or mental temperament is usually predominant in the media, the fact rather favors the spiritual theory, since persons of this class are more ethereal in their natures, and, of consequence, other conditions being favorable, are more likely to be approached by spirits.

As to “rushing into the unseen world after intangible causes,” I need only say that, while I can not conceive of ultimate or real causes as existing anywhere but in “the unseen world” I still propose to proceed, in searching after them, with the greatest coolness and deliberation.

With assurances of personal friendship, and believing that the alleged intercourse between spirits and men is a solemn and sublime reality,

I am yours sincerely,

S. B. BRITTAN.

PHYSICAL PHENOMENA.—TEMPERAMENTS OF MEDIA.

DR. B. W. RICHMOND TO S. B. BRITTAN.

LETTER X.

DEAR SIR: In your reply to my seventh letter you still seemed to be *haunted* with that "question"—its ghost won't down at your bidding. Edward seems also to run in your imagination, and you seem to think that I have treated him as badly as the spirits did when they caught him in the garret, *paralyzed* his legs, and told him to be quiet, he should not be hurt. I would not hang my dog, or the ghost of Kern's dog, on such testimony. You give it to Dr. Hibbert good; he got his stone too broad, you think, and I suggest that his measurement was "*incidental*," or by "*special direction*," or possibly he did it "while Kossuth's mission" was under discussion—either of which would have been sufficient to have made a difference of *seven* feet. Possibly the difference was occasioned by the "examination of *Hebrew* and *Sanscrit*," which, combining with Daniel's excitement about the lion's den, producing *sub-sultus*, or "*zig-zag*," as Mr. Bush calls it, suddenly moved Hibbert's hand. Other places seem worse afflicted with *electricity* than the Shetland Isles; men seem to be worse disfigured than the *rock*. The palpable *blunders* made by some of the *celestial signers* may have occurred in the same way, and I was about to inquire of friend Fowler, but as he *was out* at the time, his testimony would not be *relevant*.

Heat and *cold* seem still to trouble you—and for your consolation I remark that *freezing* has been used in various countries in Europe to *split rocks*, for centuries. A wedge passed into a drill or crevice in the rock, and, saturated with water, was left till *heat* was abstracted to a certain point, and the sudden expansion split the rock; but the academics of Florence thought it all "*assumed*," and so went about *demonstrating* of it. The Swedes, for centuries, had used the above method of splitting out grind-stones. Now, friend Brittan, don't turn round and say that I attribute the "phenomena" to *grind-stone splitting*, because I have "incidentally" mentioned it, as I did "lunacy and groging." Did you seriously think that "*mind*" grumbling in the bowels of the earth causes earthquakes—or that I quoted the *electric eel* in proof of "reve-

lation and miracles?" Heat is a *sensation* produced by *motion* in matter—cold is a term implying a *condition* of matter having less heat than some other condition of matter. I have a new lexicon—and you shall have it when you send that "*hand writing*" I spoke of. Philosophers who attempt to show that *heat* or *cold* is *matter* have always failed. Swedenborg says that the *inmost* of God is *love*—and love answers to heat—so that the soul of all organized life is divine heat; that a principle analogous to this; dead heat, pervades all dead matter, causing gravitation; so that on your definition that heat is matter, you would **make heat** the cause of all motion.

I am profoundly surprised at the opening of your eighth reply. You attempt to *mob me down* by authority. "Professors in colleges and men of distinguished scientific attainments," are said to disbelieve in the "rappings," and aver that the laws of matter are incompetent to produce them. Professors of science and theology all agreed that Galileo was a fanatic, a heretic, and that the laws of matter could not produce the motions he attributed to the earth and other planets. The Bible, revelation, and reason, all showed him wrong, but "still it moves," says the philosopher. Professors don't know everything, and, of all men, they are *least competent* to judge in this case. Not one in ten thousand of them have given a candid investigation to Phrenology, Mesmerism, Psychology, Dynamics of Mesmerism, or Smee's experiments. I know that almost all theologians, professors, and *doctors*, regard the rappings as a *hambug*; and, of all men, professors and doctors are the most bigotted and stupid. Galen's opinions ruled the whole tribe a thousand years—every improvement in medicine has been the work of some *rebel* like your man of the *Scalpel*. Harvey lost both his good name and practice for teaching the circulation of the blood; the whole profession hunted him as they would a wild beast. I saw it stated the other day that "twenty members of Congress" had pronounced in favor of the Spirit theory, and yet there is scarcely a scientific mind in that grand manazuree. Morse was years begging for aid to start the telegraph, and finally got dimes enough to go to Baltimore. Professors, doctors, D. D.'s, or M. D.'s, Judges nor Congressmen shall control me by authority; they *are men*, but as a mass, wholly unfitted by their selfish habits, their gross want of science and independent candor—to investigate either spirits or humbugs. Physically, you have well observed, men have always been the same. Agents act on every man alike under like circumstances—eels nor ghosts form no exception.

Your giant story is instructive, but so much *steel* glittering like *moon-*

light among thistle-blows would destroy the od-force. This is "assumed," I admit. You are evidently *unwilling*, or some "more vital defect" prevents your meeting the physical phenomena and facts I have presented. You say that "mediums are, with occasional exceptions, electrically negative," "delicately organized—a large proportion little children." To this I agree; but when you *assume* that in strong persons a larger amount of *vital electricity* is elaborated than in the others, I demand the proof. This shows a "vital defect" in your observations. You say I am "indefinite." Names and localities are not given, I admit, and for the reason that I got gloriously abused last winter for even *allusions*—and slander, and venom, and meanness was resorted to the moment I attempted to *question* the authority of the *spirits*.

The "air of fiction," you speak of, raises a *personality* to which I do not object. I will get *certified*, if you demand it. Let me see—I will *affirm* that the stories are not fiction—and get professor L. L. D. to say that a man who writes for the TELEGRAPH would not be *likely* to be writing "fiction;" then I will get "Lucy Long" to certify that I am a *clever fellow*, and divers others (and they are numerous) to *affirm* their favorable *impressions* of my personality—and that I did not in their *opinion* write certain *names* or fictions on papers left "incidentally" and by "direction" on my table—and that I *probably* was not imposed upon while "out" or "asleep," and certain other "invisibles," (to all but *myself*,) to say they wrote the "fictions" by the aid of the "battery," and the reason why the *names* or fictions look so *much alike* was the *tremendous sympathy* which the "invisibles" have with each other; that they made the *letters* all *alike* because they rather love to be alike—"birds of a feather flock together"—and then, to wind off, I affirm that I was *normal*, could hear *bells*, and ding-dong and clatter—only my *legs were so stiff* with magnetism from the celestials that I could not get down stairs, and I had to see them wind lightning around a pen and write *steadily* only when the "oriental costumes" (see SHEKINAH) got in the way. Kern's "ghost dog" was right-end first, of course, if the spirit psychologized him. But why did not your benevolent ghost go to the barn, crawl through the key-hole, and make such a racket as to call aid to poor boss. More on this point when I come to ghosts. A skeleton was found in the castle after its destruction; it was no doubt a *murdered peddler*—they are always buried in the *cellar*. Mark, all these phenomena *disappeared when Kern left*. (See *Seeherin*, by Kerner.)

The "pumping" medium wears the name of Warren—a lad twelve years old—raps, pumps, and "throws corn;" gross in his manners and

mind ; would, *naturally*, you see, attract "Hog Devil." This spirit gives various accounts of himself: His hog ship is sometimes a *pirate-spirit*, and at others the devil whom Christ cast out of the lunatic, and who went into the hogs—who, you recollect, (see New Testament,) ran down into the sea and were choked. I incline to the latter opinion, which accounts for his special spite toward the *corn*—he remembered how much corn he lost by getting drowned in the swine. Reichenbach don't cover this case. His majesty has written for the *ladies* in Jefferson. In Andover, this County, he was anxious, on a time, to show what *sphere* he came from, and wrote out "Hog-tail sphere;" and when asked for a *communication*, to comfort his *friends* on earth, (the hogs, I *presume*,) he gave them, "*Glory be to my long-tailed pig*"—the one doubtless into which he personally went. He will appear in your *circles*, probably, as he had the habit here of *seizing the pen* whenever any other spirit stopped writing. When he wrote for ladies he was quite a *gentleman*; when among brutish boys, he talked as boys do. He has often written at D. Cadwell's, in this place. Call him up, friends, he will "own the corn"—and you can "verify the truth of history." The pumping occurred at Mr. Eben Mills', in Austinburg, this County. The water flowed "*continuously*," and the handle was moved by *juts* of od-force. Ask his hog-ship whether we can pump by "sunshine."

Can the "od-force converse" or "write its name"? are questions that indicate how incompetent men are to keep *cause* and *effect* connected in the mind. The most conceited can talk loudly of "*cause* and *effect*," but the wilfully blind can never see them. Reichenbach demonstrates that the od-force is largely evolved in *digestion*—of course it is—for it is the "*vital electricity*" of which you talk so learnedly, and no one can converse without its aid or move a muscle. It is under the control of mind; the will sends it over the lungs, and we speak—to the hand, and we write. Do you really think now that I have spoken of od-force as an *intelligence*, or only as an *agent of intelligence*? Can od-force write its name?"—"Can electric eels account for revelation and miracles?" Possibly, if they should attend circles.

The "*remarkable phenomena*, in a lady's sleeping-room," seem to surprise you. The *gun* was passed through one room, over or under one bed; *human hands* are not *known* to have touched the gun. How did your spirit get it? Did she handle it, bring it in, as a person would? It seems that she did not handle the "*tumbler and bottle*"—non-conductors—for fear of *breaking* them.

What was "*Ann*"—as she called herself—smelling around among

the old cartridge-boxes for? She pulled out the ram-rod, and meant to shoot them unless they buried her. The bureau moved *toward* the *medium* as she passed it, the chair was thrown *from her*—attraction and repulsion—the table and chairs moved *into the line through which she passed*. This last occurrence can not be explained but by vacuum and attraction of the medium. Try it with your spirit theory. The *straw drawn from the bed*, and the pillow-throwing, occurred when the medium was abed. When articles were thrown *from* the medium, it was toward those persons who were *frightened*.

How the spirit pulled the straw from the bed? By presenting her *celestial finger* to the *north pole* of an *oat straw* and drawing it through a small hole; or, she may have crawled into the straw bed and kicked it out. What a proud triumph for spirits! See her flourish aloft a wisp of straw, and call on men to believe. For these facts, address Lucius Austin, Austinburgh, Ash County, or Lysander Cowles, do. The *boiling of the bones* occurred in Marlborough, Ohio. The sounds, while it was going on, were *far louder than ever before*; the medium was sorely frightened; the bureau moved up to the kettle, and knives, forks, and other articles, were *attracted* into the kettle. Put this with Reichenbach's observation on the grave where a body was recently buried with *quick-lime*—where the od-force was rapid and abundant in its evolution and ceased when the lime and body was removed. This suggested the "dry bones" body in the castle; of that we can know nothing definite. I mentioned it to call your attention to similar phenomena. The action of *lime water*, in producing cholera, here finds its explanation. Of that by and by. Take the burials about St. Paul's, envelop the bodies in *quick-lime*—or boil them in a vast cauldron—with *strong lye*, and make the *conditions parallel* with those I give, deal candidly with such facts, and then see what happens. I know there are *two or three versions* of this story. I have given the best version I could get. I have asked for *all the facts*, but could not get them. Dr. K. G. Thomas, Marlborough, Ohio, can give you light, if he will. The medium objects to her name being given. I have promised not to give it—I respect her feelings too much. I am a martyr, and will be *sawed asunder*, and lose the *buttons from my vest* before breaking my word. These facts—the skeleton—skull—gun—straw—ghost—and all—were detailed to Mr. Greeley, when in Jefferson, this summer, at Senator Wade's. Consult him, Lucius M. Austin, and Lysander Cowles, and then give us the "fiction."

You indicate in a *note* that the *ghost* of a divine told you that when

a fellow gets killed he can come back *easier*, and make more noise and demonstrations. Dying a *natural death* seems to rather *flat us out*.

Von Reichenbach shows the identity of the od-force and the agent of human magnetism ; all admit that will acts in *mesmerizing*. Here we have mind controlling the fluid. The eels show the same fact. The action of magnets shows the power of this od-force to move matter without will. The experiments of Dr. Kerner and Dr. Buchanan show that *will* controls it. All sensitive, mesmeric and sickly cataleptics have it, in abundance. Mediums are just this class of persons ; the force is transmissible to all matter ; it permeates and surrounds all matter, living and dead. When the mediums approach physical objects, they move, are attracted, repelled, dance, jump, turn over. When the medium is gone, they cease. The *chain* you can not break ; dust you may throw ; talk about "marrying the facts ;" "do eels explain revelations ?" "can od-force write his name ?" Mind can use od-force to write names or move tables.

You observe that "vital electricity was as much a constituent element in all men, in every age, as now, in those called mediums." It varies, of course, in degree, in all ; and in the sensitive and sickly it shows new symptoms. Let us inquire in this direction, and see what we find. Spasms, catalepsy, clairvoyance, second sight, speaking and dreaming, we now see.

A lady of an excitable make, who had written some, had been seeing another medium write ; her arm being much afflicted, flew about and grasped involuntarily the pen, candle or clothes. On returning home, she was showing her friends how the girl acted, and the candlestick was held tight in her hand and flew about in various directions, and finally ceased. In a short time she began to twitch in her arms ; her fingers curled into the palm of the hand ; her arms felt heavy and paralyzed, trembled, and one pointed up into the air, the other down. She kept her hands constantly in motion, laughed, jumped at the girls ; her eyes looked wild, and her hands seized whatever she could reach. She had caught it. I procured pen and ink, and seated her at the table. She first dashed off an image of a man in Turkish trowsers and English cue. I asked the spirit his name ; she wrote, Sam Smith, and divers other matters followed. I took her to an adjoining house and her spasms increased. *Her head rolled round on one side, by a kind of rotary motion ;* her arms grew cold and stiff ; her hands drew back ; her head, also her other extremities, moved back to meet them, and in this state of agony she rolled from the chair on to the floor—head and heels up. Her

whole body was rigid, and any attempt to relieve her increased the pain. She was perfectly herself, like other mediums, laughed and groaned alternately. She thought the devil was in her. On offering her medicine, she *spit it into my face*; still she begged for it, and, when I approached, she shut her mouth involuntarily. Finally, by pressing against the throat, I got her to swallow a weak solution of emetic tartar. She soon became sick at the stomach, and the devil and Sam Smith left for the night. In the morning, the spirits and spasms returned. This time I gave them lobelia; this offended them so much they have not returned since. The whole thing came pretty near to spiritual hysteria. It is a nervous disease, variously developed in different persons.

The above case depended on *physical causes*, and emetic tartar removed it. Emetic tartar will arrest the phenomena of any medium in a short time.

The following case occurred in Bloomfield, Ohio, and was published in the *Warren Transcript*. A Mr. Belden was mesmerized by a spirit called "Emma."

"She was, when alive, considered a powerful mesmerizer. After further questioning, it was found that she would give directions in ten minutes, through Mr. Eastom. On watching the medium closely, we saw that he was fast going into the mesmeric state. The eyes closed slowly, and the lips moved as if articulating, though inaudibly. When the ten minutes had expired, what we readily recognized as a female voice spoke through him, as follows:

"James is magnetized. I have magnetized him for the purpose of an interpreter. I will magnetize Ansil (Belden) in ten minutes.

"Ansil is to sleep till 9 o'clock. It is necessary the house be very still, as his lungs are so affected that he can not speak very loud. You will have to listen attentively.' * * * * *

"After the spirit had ceased speaking through Mr. E., the second medium, Mr. B., who was thoroughly magnetized, was suddenly seized with *terrible spasms and convulsions*, violent *jerking*s of the head from one side to the other, and other indications, proving that the *nervo-electric* fluid was disturbed from some unknown cause. The friends of Mr. B. became much alarmed, and questioned the spirit through Mr. Eastom as to the cause and what should be done. The answer was, that there was too much noise in the room, and that a glass of water should be given him; which being done, he assumed his former composure—the lips began to move, and after some effort, what follows was spoken, the mediums having previously been moved from their position at table to the door near another room, so that all in both rooms might have an opportunity of hearing:

"I, Emma, wish to converse with my friends, but must again request that the house be still, as Ansil's lungs are weaker than usual. Further directions I will make known through James (Eastom.) I wish to talk to mother, brother and sister. I should be happy to address my other friends, but time will not

permit. I am happy that you have taken the trouble to come here, am also glad to see Esther,' (a lady who had never before been present there,) 'and hope she may be benefitted. I have tried to converse with her at other times, but have been defeated. Mother, I wish to say to you, be diligent, search the Scriptures, for in them are the words of Eternal Life. I am happy that through Christ you have put away your sins. There is more joy in Heaven over one sinner that repenteth than ninety and nine that need no repentance. * * * *

* * * *Beware! beware of the first, second, third and fourth spheres, for they are places of misery.* Those who are superstitious, wilful, and sectarian to bigotry, will inherit these spheres. Trust in God—rely on His word—keep his commandments—be truly benevolent.'”

Another specimen of these symptoms is found in a meeting of mediums in Massachusetts, published in the *Springfield Republican*. The writer says :

“When we entered the hall, the meeting had not commenced, and all parties were engaged in a lively chat. Soon there was a spontaneous coming to order, and the ladies formed into a circle around a table. The gentlemen then formed a larger circle, entirely surrounding the ladies. A good hymn was given out and sung. During the singing, we noticed one lady growing excessively pale and cadaverous. Then her hands began to twitch, and she commenced pounding upon the table. Directly opposite her, a young woman was undergoing the process of being magnetized by the spirits, while she, as we were informed, was resisting them. Her hands were drawn under the table by sudden and powerful jerks, and every muscle in her body seemed to be agitated with the most powerful commotion, as if she were acted upon in every part by shocks of electricity. This continued for ten or fifteen minutes, until she was, at last, in a state apparently resembling the magnetic sleep.

“Another lady, with a fine eye and an intellectual cast of countenance, was then moved to write, which she did, while her eyes stared and rolled as if in a state of frenzy, and every muscle seemed strained to its utmost tension. She wrote absolutely furiously, but no one but the spirits could read it, and it was passed over to another medium, who announced it a message of such utter unimportance that we have forgotten it. A brawny blacksmith was among the mediums, but he did nothing but pound on the table, and write the word ‘sing.’ The famous medium, Gordon, was there, too, and he went through various contortions—got down upon his knees, stood upon his seat, stretched up his arms and fingers, trembling all the while, as if in the highest state of nervous excitement. Once he was twitched bodily under the table, uttering a scream as he went. At times, the different mediums would rise, spread their arms, slap the table, and throw their hands into motions almost inconceivably rapid.

“One of the mediums, a young woman, arose by the dictation and powerful urging of the spirits, and delivered a rambling sermon. It abounded in quotations from the Bible, and the doctrines of Universalism. We presume to say that it was the poorest sermon of the season.

“But it was when the singing was in progress that the spirits and the mediums were in the highest ecstacy. Then the latter would pound, throw their arms around, and point upward in the most fantastic manner possible. And thus,

with singing, and pounding, and reading the Bible, and writing, and preaching, the evening passed away; and while 'Old Hundred,' was being sung, the spirits gave their good-night to the circle."

I find the following in the *Plain Dealer* :

"Just before opening the meeting the piano was played, the medium beating time, and some ladies present sung 'Ben Bolt.' We should think about thirty mediums were present, most of them very much excited, and making most extravagant physical demonstrations, their nervous systems apparently stretched to their utmost capacity.

"The mediums, by order of the spirits, at this crisis, called for some lively music, and the tune of 'Uncle Sam is rich enough to give us all a farm' was sung with great effect, the mediums testifying their gratification by violently beating time, and getting quite excited, as the music waxed livelier and louder. This song was followed—more music being called for—by the Missionary Hymn, 'From Greenland's Icy Mountains.'

"A male medium then arose, and in the most vociferous manner, with the most violent physical demonstrations, emitted a quantity of untelligible jargon, similar to the Mormon gift of the tongues. It is said that this medium speaks the Indian language when under the influence of spirits, though when in his natural state he knows nothing of it. Some of the mediums present seemed to understand him however, rapping at times quite vigorously."

I find the following in the *Cleveland Herald* :

"On consultation, it was resolved to bring the mediums together on the platform. This was done to the number of forty or fifty, about a third males. The mediums were of all ages, from children of twelve to old men of sixty. They were seated in a circle on the platform, Dr. Underhill standing in the center as manager. Spiritualists were admitted to the hall, the unrecognized being subject to the test of a clairvoyant at the door. The exercises again commenced with music, and the vibratory manifestations as well as rappings were more general and violent than when the mediums were scattered among the congregation. Still the right kind of harmony was lacking. * * * The spirits communicated that more lively music would be agreeable, and Mr. Tiffany invited the ladies to come forward and play and sing. He suggested 'Three Grains of corn' as the spirits' air for the piano, and the 'Old Granite State' was also played and sung. Rappings and vibratory manifestations were frequent, some of the male and female mediums being exercised much after the manner of the jerking of the revivalists in Kentucky many years ago, and the early Mormons of modern times. * * * More music was resorted to, and 'Vote yourself a Farm' was sung. Dr. Underhill spoke a few moments with much earnestness, and the demonstrations also considerably increased in power. A white-haired gentleman rose and exhorted a few moments, at the same time jerking and twitching all over. A young man who had been violently exercised by jerking spasms, rose and ran on for some moments in a sort of Indian jargon, precisely as the Mormons were affected when they supposed the Indians were the lost tribes, and that they had received the gift of tongues for the purpose of gathering them to the promised land. The spirit of Black Hawk had probably returned to Cuyahoga to 'vindicate the truth of history.' * * * In Rochester, he, with

others, had an interview with Benjamin Franklin, through the well-known Miss Margaret Fox. An answer from Franklin was rapped up by means of the alphabet, and when read by the medium was pronounced ungrammatical by a gentleman at the table. A second time it was rapped out by the spirit, and again pronounced ungrammatical. Miss Fox immediately left the table indignantly, with the emphatic remark, 'You all know that I don't understand grammar!'

These jerkings, and cramps, and head-rolling, don't occur in all, but will among the most sensitive, if the excitement is great.

Let us now glance at this state as seen among the Jerkers of Kentucky and Tennessee, and in Austinburgh, Ohio. In Howe's History of Ohio, page 46, we find the following: "It was called the *Jerks* and first seen in Teen, at the sacrament. The subject was seized with *spasms, convulsions* in every muscle and tendon. His *head was thrown from side to side* with such rapidity that his visage was not discernible, and fears seized the beholder lest he should dislocate his neck or dash out his brains—(as in New-England witchcraft the bone seemed dissolved.) His body partook of the same impulses, and by jerks was hurried on over benches, trunks of trees, &c." Attempts to restrain them were useless, and the paroxysm gradually exhausted itself. To resist was thought to be resisting the *Spirit of God*. "The first form of the spasms was a *jerking and violent agitation of the hand and arm*. From the elbow downward the jerk was short, quick, and at intervals. It extended to the body, and when the *neck* was affected the head was *thrown backward and forward* with a celerity frightful to behold." (See Farmington medium and also the Cleveland mediums.) "The bosom heaved and the countenance was distorted. * * * The hair, in the movements of the head, snapped like a whip, and had to be cut off. The *back* was affected and the patient fell down on the ground and moved like a fish. Their actions resembled persons goaded with hot iron. The *head rolled from side to side* and forward and back *with a quick jerk*. The subject could not stay himself, but would sometimes *dash* on the ground and *bound from place to place* like a ball," (gravitation overcome, the body charged with the nervo-electric fluid,) "or *hop round* with *head, limbs and trunk* twitching in every direction. The head would *jerk right and left and half round*, and the face seemed as much behind as before, and the person looked like another creature. The females tied their hair with handkerchiefs, but the first jerk threw them off. These jerks were involuntary, and the person exerted in vain his will to control them. They had *barking, rolling, running, and dancing* exercises—also *visions and trances*."

Dr. Watson, of London, alludes to a disease like the above that ap-

peared in Lanarkshire, Scotland. Drs. Barton, West, Bennet, Lacock, have all seen cases of similar convulsions. (See Watson's practice.)

Other affections showing the same physical symptoms will be noticed in my next, and then the *cause* will be sought after with great diligence.

Yours truly,

B. W. RICHMOND.

REPLY TO DR. RICHMOND.

LETTER X.

MY DEAR SIR: I am quite unable to conjecture what you propose to accomplish by your last letter, since it fails to disclose any specific object to my mind. If it was designed merely to furnish a repast for the reader, the provision is liberal, and the *bill of fare* sufficiently diversified. If the object was to get rid of a mass of heterogeneous materials, which had been found unsuitable and worthless in the superstructure of the argument against the spirits, very well; we shall not question the propriety of seeking relief in this manner—in any manner—though we are slightly incommoded by having the same left on our premises. Almost any one, if disposed to undertake the labor, may be able to fill a quarto volume with crude, ill-assorted facts and mongrel phenomena, but what would all this avail in a scientific discussion? And, in the present instance especially, what end, worthy of the subject or the occasion, can we hope to accomplish by writing *merely* to amuse ourselves? Will the domain of science be enlarged? Will faith be increased or diminished? Will the devotion to truth be strengthened, or an honorable distinction achieved? And if neither of these results shall be realized, I repeat, to what important end have we labored? Should the propriety of the foregoing interrogatories be questioned, I only demand careful attention to the contents of your letter. It will be found to consist, mainly, of a reproduction of what you have before written, and the second edition is, if I do not misjudge, far less forcible than the original statement. In all your lengthy rejoinder to my seventh and eighth letters, no serious attempt is made to authenticate any one of your facts, to fortify your general position, to refute what I have said in my replies, or to invalidate, by any logical process, the claims of the Spiritual theory. I have taken your facts as they were presented, and endeavored to analyze them with strict reference to the acknowledged principles of physical nature; and, especially, by a comparison of the facts themselves with what is already known of the nature and operations of the very agents on which you allege they are dependent. From this analysis of the Spiritual phenomena, and also of the powers of Material agents and the capacities of

the human mind in its sublunary relations, it is made to appear, most distinctly, that the phenomena referred to *are not* regulated and governed by the laws of electricity, magnetism, the od-force, or any merely physical agent at present known to the scientific world. On the contrary, it is no less manifest that the laws of those agents are *constantly violated*, and the powers of the earthly mind *transcended* in every possible way, whenever and wherever the genuine facts occur.

Imperfectly as I may have executed my task in the first instance, I do not propose to repeat it in this connection, by following you in all the details of your letter. My remarks will be brief and general in their application. Reluctant as I am to question the candor of my correspondent, I hardly know how to escape the unpleasant necessity, unless I dispute his knowledge of the first and plainest principles of electricity and magnetism. Dr. Richmond is, of course, aware that the magnet will not both attract and repulse the same objects; also, that neither the loadstone nor the electro-magnet have any power to move a great variety of objects, which are constantly acted on, and moved in every possible direction, by the potential agency of the spirits. Why, then, insist on a *forced and unnatural* reference, of the phenomena under discussion, to principles which have never once produced their semblance in the whole history of the world? Why assume that they depend on laws which they never observe, but constantly violate? It still remains for you to demonstrate that the agents whereon you rely are capable of producing, in the course of their legitimate operations, the identical facts employed by men of undoubted intelligence as illustrations of the Spiritual theory. Indeed, *you must prove that the facts ARE thus produced*, or fail in the attempt to vindicate the Material hypothesis. If Materialism is indefensible on the principles of natural science, where it has claimed to be most strongly fortified, let it be abandoned. Chaining one's self to the naked assumption, only demonstrates the absence of a rational faith, and the presence of a determined skepticism.

In view of your assumption, that the mystical phenomena can be easily accounted for, by reference to certain material forces and scientific principles, I cited the fact that men of science generally, who have had no opportunities for personal observation, are disposed to discredit the facts of the manifestations altogether, and for the reason that the phenomena wholly transcend the capacity of known physical causes. And how do you meet this significant fact, so utterly hostile to your pretensions? You who have quoted Gregory, Kerner, Smeec, Hibbert, Drs. Watson, Barton, West, Bennet, Lacock and others, and filled long letters with

authorities, often introduced in the strangest conceivable relations, and to sustain the most unnatural conclusions? Why, even Dr. Richmond, who of late has taken exclusive possession of Von Reichenbach, and, without securing the good Baron's consent, has modified and mutilated his dynamics, and scourged his od-force to the most unreasonable service; yes, even my correspondent accuses *me* of an "attempt to *mob him down by authority.*" And then flies off, showing a peculiar mental obliquity, and indulges in a philippic against gentlemen of the learned professions and members of Congress, who, as a body, are alleged to be unfit to investigate by reason of "their selfish habits, their gross want of science, candor, &c." Now, there is something rather dramatic in this denunciation, and your deep aversion to authorities is finely illustrated, especially on this particular occasion, by your very lengthy quotations from the Press.

In the course of this discussion you have started the most improbable hypotheses, and, without adducing the least evidence in their support, have assumed them to be true, and to afford a scientific solution of the profoundest mysteries. You have professed to explain electrical phenomena by conjectures which involved a palpable violation of the known laws of electricity. Bodies have been presumed to be invested with a power 'identical with that of the horse-shoe magnet,' and, by virtue of that power, you have made those bodies attract wood, straw, and other substances over which, as every school-boy knows, electro-magnets have no such power. At one time you affirm the od-force and electricity to be *different agents*; again, they are *identical*. Certain facts not admitting of a reference to one of these agents is readily accounted for by the other. Other phenomena are supposed to depend on magnetism, vacuum, or the will, not as the laws of matter and mind may indicate, but as the caprice of the moment may determine. Your disposition of other phenomena would seem to authorize the inference that, each of these agents had proved false to its own nature; or had been suddenly endowed with the attributes and powers of each and all the others. The will-power in 'your region' held a lady down, so that "some men," who were "called in" for that purpose, "*could not lift her.*" In New-York, you make the same will-power subvert gravitation, so that Mr. Gordon *goes up*, and his body is suspended mid air. Thus the "*will-magnetism,*" to use your own term, held the lady *down to the floor* while it held Mr. Gordon *up from the floor*. But the will-magnetism of all those men in Ohio, who attempted to lift the person of that lady, *accomplished nothing!* To account for the mysterious movements of tables,

and other objects formed of similar materials, you affirm that they become powerfully 'charged' notwithstanding every one knows, who has any knowledge of the subject, that the floor is as good a conductor as the table, and hence, should the current from the largest voltaic pile in the world be passed into the table, it would as rapidly pass off into the floor, the walls, and the earth, equalizing itself among the surrounding elements. No motion of the table would occur from the transmission of the current. It is well known that a train of first class railroad cars, moving at the rate of forty miles an hour, will not so much as move an ordinary sized *carpet bag*, if placed at a distance of four feet from the track, and yet we are required to credit the monstrous assumption that, when a medium deliberately walks through a room, the motion of the body creates a vacuum which causes chairs, settees, bureaus, etc., to start from their places and follow on. Moreover, the atmosphere, though impelled by a force of about 28,000 pounds, on the entire surface of the air displaced, is obliged to *lag behind*, as appears from the fact that the objects mentioned follow at a convenient distance! The lady, mentioned in your eighth letter, attracted different objects formed of wood leather, iron, etc., by virtue of "the magnetic od-force of her body," which you assume to be 'identical with the powers of the electro-magnet.' But why did those objects stop at a distance from the lady's person? Did any rational man ever see a magnet for five minutes who did not at once perceive that, its power over the objects attracted was increased in proportion as the intervening distance was diminished? Who, that has read so much as the title page of a work on electricity or magnetism, does not infallibly know that if such phenomena occurred, agreeably to the principle alleged by you, that the objects would not only have been attracted toward the lady, but *to her*, and coming in contact with her body would have been *held fast* as the magnet holds the steel? The dry bones that found their way into a lady's sleeping-room—the case is mentioned in your eighth letter—you contend were "charged with the vital currents of her own brain," and were "attracted as one magnet attracts another, and having found the center of gravitation the skull floated around the bed, and over it, as the earth floats around the sun!" But if the attraction was dependent on the principle suggested—if it was identical with the action of the magnet—how was the *centrifugal force* all at once developed, and so nicely applied as not merely to arrest the *centripetal tendency*, but to exactly balance it, thus producing a rotary motion? You require us to believe that such phenomena occurred without any other or higher agency than material magnet-

ism. I have yet to find a Spiritualist half crazy enough to adopt these notions. Such fantastic puerilities are presented to us in the exalted name of Science! And all this, and much more of the same sort, is cherished by men who have little faith in their own souls, and still less in the being and power of God's "ministering spirits."

You admit that men have ever been essentially the same, in the constituent elements of their bodies, and that phenomena depending on material causes are ever substantially the same. Then, why not accept this conclusion, namely: *If the genuine manifestations depended on physical agents merely, they would inevitably occur in all ages and countries, with such modifications only as could be directly traced to existing physical conditions.* If you can not accept this, be kind enough to show that the inference is illegitimate. The deduction appears to have frightened you off, and, terminating your paragraph abruptly, the attention of the reader was at once diverted by a flourish about the effect of 'steel on the od-force,' and its resemblance to "moon-light among thistle-blows"!

Again, when required to authenticate your facts and statements, you commence anew to talk of your 'martyrdom,' and of the profound 'respect you have for the feelings' of your witnesses—their intense sensibility precludes their being summoned before a public tribunal—who must be allowed to remain *incog*; and then, in a derisive spirit quite inappropriate to the circumstances of the occasion, you propose to prove your personal credibility by one whose individuality is altogether uncertain. And thus it is manifestly intended to avoid the necessity of proving *anything—even the facts adduced by yourself*—in the present controversy. By this time the cloud may be so dense as to render it difficult for the reader to determine who 'raised the dust.'

Your quotations from the newspapers prove nothing for or against your views. Whether certain terms and images, employed in your recent letters, are in good taste, I may not decide; also, how far you are successful in your attempts to be facetious, when argument is demanded, and to what extent, in the advocacy of your present hypothesis, you pour contempt on certain Spiritual phenomena narrated in the New Testament, is left to the decision of impartial judges.

Hoping that your next letter will evince a more serious and candid spirit, I am,

Yours faithfully,

S. B. BRITTAN.

PHYSICAL PHENOMENA.

DR B. W. RICHMOND TO S. B. BRITTAN.

LETTER XI.

DEAR SIR: The important question still remains—can *eels prophesy*, and tables and bedsteads dance? I append two examples to show the possibility of the latter. The first, I have from Mr. A. J. Davis, recently in our place. At High Rock, Mass., at the house of a friend, an Irish servant began to have the *raps*, when she gave attention to it communications were received by a number indicating considerable intelligence. One night she retired to bed, and the family were awakened by a tremendous noise up stairs. On going up to her room, Mr. D. with the family, saw the girl wrapped in her cloak, lying on the floor under the bed, singing at the top of her breath—raps were on the wall, and about the room, loud and frequent. The singing continued, and directly the mattress “rose from the bed and began to *float in the air*,” and *kept time* exactly to her singing, it finally fell in front of the bed,” and then the bedstead began to move, first one leg, then another, then all, and *kept time to the singing of the girl*, and was moved with such violence as to nearly *demolish* it. The Irish od-force had charged the mattress and bedstead, and the vibrations of the tune seem to have been the medium of keeping them in motion.

The second case is found in the N. Y. *Tribune* of Dec. 4.

“Singular results are obtained in this City from a very simple application of the nervous fluid, animal magnetism, or whatever be the agency, to brute matter. Let a party of six or eight persons sit around a common pine table for twenty minutes to half an hour, with the palms of the hands held flat on the top of the table; it is not necessary that their minds should pay any attention to the process, or the ordinary conversation be suspended; but presently the table becomes so charged with the mysterious fluid that it begins to move; then rise from it, push *away* your chairs, still holding your hands near, though it is not necessary to touch it, and it will turn around from end to end, and even proceed rapidly about the room, without any visible agent, on which excursions the persons must bear it company, or the current is broken and the movement stops. This simple experiment may easily be tried; it requires no faith and no outlay of physical or moral strength; and the result, with a table that is not too heavy, is pretty sure to follow; at least, we have known of several instances in which it has been most astonishingly produced. The fact, when scientifically established, must throw light on

the obscurities of Mesmerism, Spiritual Manifestations, and all that unexplored class of phenomena.

These cases approach a demonstration that the human mind can move matter, through contact with the od-force of the human body, as nearly as the facts approach a demonstration, on which we base our belief in the laws of gravitation. To make it approach the closeness of chemical demonstrations, let some of the *clair-seers* be taken into these experiments, and let them test the facts as did Von Reichenbach; it is easy to do so; the *very sensitive, sickly*, magnetic persons, can *see the fluid* as it is thrown from the hands of the operators on to the table, and the *response* of the vibrations of this fluid to music, shows it to be controlled by the *notes of the singer*. My victory in this matter is to be too easy—friend Brittan I feel provoked.

Buchanan's Journal of Man, for January, 1852, contains interesting experiments, by a lady in Illinois, on *willing matter*. They seem to confirm the above experiments on the tables. I must now return to symptoms which occur in witchcraft—mental and moral diseases.

"Dr. Horneck states that, in the Swedish village of Morab, in Elfsawl, witchcraft became general. Several hundred children were drawn into it. Fifteen were executed—thirty ran the gauntlet, and were lashed at the church door weekly for a whole year. Twenty of the youngest suffered three days only.

"The suspected witches were confronted with the children, and seven hundred children were agreed in the following story: The children were *vis'd* by the witches to go to a stream and invoke the Devil, who appeared *fancy dressed*, with gray coat, red stockings, red beard, high hat, various colored lines wrapped around it, and garters of peculiar length. He assisted the children, set them on benches, and carried them to Escula mountain. Most of the children thought they went *boldly*—others that their spirits only went—their parents always finding their children in bed, and would not awake them out of a deep sleep, though they shook them violently. They also held *various* strange, unusual postures."

[*Vol. 100: Witchcraft and Sorcery, p. 25.*]

What does not see magnetic sleep, *convulsions, fits, convulsions, &c.*, in this account of witchcraft: In these symptoms occur *many* *morbid* and *spirit-rappers*?

Let us now run a parallel between the symptoms of Witchcraft, Spirit-rappers, Kentucky Jerkmen, French jerkins and Mexican jerkins. What do we find in New-England Witchcraft:

The first case occurred in the family of a Mr. Goodwin. After a quarrel with an Irish woman, "three of the children were seized with strange diseases, and the neighbors thought them bewitched." Here are their symptoms: "They suffered *long* *times* in fact at one time that the joints could not be moved: at another time their *eyes* were in *fixed*

* See Appendix, Note 5.

ble and supple that the bone *seemed dissolved* ; they had *violent convulsions* in which their *jaws snapped*, with the force of a spring-trap set for vermin ; their *limbs were curiously contorted*, and seemed dislocated and displaced. Amid these contortions they cried out against the poor old woman, whose name was Glover, alleging she was *in presence with them*, adding to their torments. The oldest girl, to show her minister it was of the Devil, could read a treatise in defense of the Quakers, but nothing against them ; *could read a Church of England prayer book, but not the Bible*. She was sometimes merry, and would in imagination mount a pony, and seated in her chair, mimic riding ; would *canter* up stairs, but could *not enter* the Parson's study, but when pulled in, she stood up relieved. For this, says the simple minister, reasons were given " more kind than true." Dame Glover was hung. In the family of Mr. Parvis, two children were taken. Their symptoms were : " Their *mouths were stopped, throats choked, limbs racked*, and they *saw the specters* of those who bewitched them. An old Indian and squaw were tried and hung. Finally the afflicted began to see the *specters* of those in *high life*, and some escaped ; others were arrested ; some executed. A child five years old was indicted, its *ghost* having been seen, and a *dog* (poor Tray) was hanged, having been seen busy in the mischief. A Mr. Cory was pressed to death ; in his agony he thrust out his tongue ; the sheriff crammed it back with his cane. Nineteen were executed, and two hundred were imprisoned.*

The really innocent in this devilish outrage were those who were executed, the bewitched being under a magnetic disease ; some who were suspected were also diseased. Cotton Mather says the more they apprehended the more seemed to be affected ; terror seemed to develop the condition. The Indians themselves were amazed at the foolish Colonists. (Sir Walter Scott's *Demonology and Witchcraft*, p. 234.)

In the same work, page 181, we find the following : " In the beginning of the sixteenth century persecutions for witchcraft broke out in France, and multitudes were burned by authority of law." The deluded in this case supposed they were taught by the Devil, but his promises failed, just as promises made through mediums fail. He told them to face the rack and faggot and they should not be hurt ; but Government burned them by thousands. They accused the Devil of lying. During their torture, they fell into "*profound stupor*," which had something of Paradise in it, being gilded, says the Judge, by the *presence* of the Devil.

The witches came together in multitudes, in conventions, before the

* See Appendix, Note P.

gates of Bordeaux and in the square of Galienna. The Devil told them he would confound their enemies; but he failed, and lost much credit. When they attempted to confess before the Royal Commissioners, they were stopped with "*open mouths*, as if the *throat* was obstructed." They upbraided his majesty, and said, "Your promise was, that our mothers, who were prisoners, should not die; but see they are burned and are a heap of ashes." To evade this mutiny Satan had two evasions. He created *illusory fires*, and encouraged the mutinous to walk through them assuring them that the judicial pile was as frigid as the fires they saw. Again, taking his refuge in lies, he stoutly affirmed that their parents, who seemed to have suffered, were safe in a foreign country, and if their children would call on them, each would receive an answer. They made the invocation accordingly, and *each was answered* by Satan in a tone that resembled the voice of the deceased parent (speaking mediums) almost as successfully as Monsieur Alexander could have done. Just refer to the Farmington mediums and note the exact resemblance. The *failure* of the Devil must have been for want of "*harmony*" in the meeting, as the Cleveland mediums failed.

President Dwight, in his account of New-England witchcraft says that most of the *convictions* rested on "*spectral testimony*." *Dogs and children* were implicated. One man who complained to a magistrate, received *half the fees—ten lashes*, as due to the informant. Another man prosecuted the *accusers* and the cases ceased. One man *bewitched* and *rode a dog*; being suspected, he ran away. In the Conn. His. Col. a case of witchcraft is detailed. The *affected* fell on the floor and *rolled over and over* with such violence that he had to be restrained from going into the fire. The hogs would *run around on their hind legs* and squeal. One pig's ear was cut off, and the old *woman suspected* always kept her ear muffled—(she was in league with my friend "*Hog Devil*, doubtless.) Soap would boil over, potash boilers also were tormented with their potash running over. They shot into it and the *old lady* was found dead in bed. Another case occurred where "*specters talking*" were seen by the man—two *females*—he accosted them in the name of God, and they vanished so quick that they left their "*hoods*" on the spot. Ghosts wear *bonnets* and *costumes*. Whoever will look into the records of this *disease*—for such it is—will find it attended with *rolling of the head—subrultus* of the hands and arms—clairvoyance—*spectral illusion*—*magnetic en rapport* with those around them. Some of those accused seem conscious of an ability to put themselves *en rapport* with those they wish to affect. Hence they burn wax images, or bake clay images:

of them before a fire, keeping their minds fixed on the one they wish to curse. A *reading medium* pestered the good minister in one of these cases. In Sweden *reading children* have recently appeared. In Germany *speaking* and other mediums have appeared in great numbers. *Children* are mainly the subjects of it. They are clairvoyant and the preaching is made up of Scripture-hymns learned at Sabbath school. An account appeared in the *Tribune*, last winter, of a people in the north of Sweden, effected by a phrenzy similar to the one which appeared among the French prophets—they have *visions—prophesy*, and go into *spasms*.

In *Buchanan's Journal* (vol. i, p. 133) we find the following on witchcraft. A teacher writing to the *Journal*, says: "Most persons here believe in witches, and some persons are chased by specters. One woman was *bridled* by a *cat* in her bed and transformed to a horse, and rode all over the country, and then put in bed again. It was a muddy time, and I told them she must have needed rubbing down in the morning." "Features of persons are seen in open daylight." "Women frequently see their husbands come home and turn out their horses, but do not return in three or four days."

Dr. Buchanan replies: "This is easily explained by neurology. I have demonstrated the existence of an organ of Spectral Illusion, at the posterior part of Imagination and Marvelousness. This organ, when large, or excited by any cause, or by fever or insanity, gives rise to these illusions."*

It will be noticed that some mediums talk in *unknown* tongues—and is referable to a peculiar magnetic condition, as proved by the following statement of Dr. Kerner:

"The Secherin of Prevorst. in her magnetic state, spoke for days together in *verse* and in an *unknown tongue*. She gives a specimen of it in words and sentences. She says every person has it, and it is the language of the passions. A Mormon in Portage, N. Y., perfectly illiterate, would, after prayer and singing, start up from a reverie and talk for an hour in a wild jargon, and then stop with a wild jerk. A young lady, Eunice Sawyer, an interpreter, would then raise her eyes, *rolled up* and half shut, and interpret the tongue. At the Cleveland Convention of mediums, a similar scene occurred: a young man spoke in an Indian tongue a wild splutter of words from a somnambulist."

The Mormons give undoubted evidence of being clairvoyant. Their celebrated prophet had a *premonition* of his coming end. The earlier Mormons were frequently attended with twitching and convulsions. This mental and moral condition was seen among the nations of antiquity, and was found coupled with the arts of magic and witchcraft, and at

* See Appendix, Note Q.

times these persons became so numerous that the Government could not control them. "They acted strangely," say the historians, "and in towns and cities the multitude thus affected were vastly more numerous than those that were not." Zasinus' account of this *magical state* in the reign of Valentinian, and Valens clearly shows it to have been a magnetic epidemic. A sect arose also, called *Jumpers*, among the Welsh, much like the above, and a sect of Whippers in France. They sought righteousness by whipping each other. They were sad and gloomy, and swelled to thousands. Their moral and physical symptoms resembled the above—specimens of religious disease. In fact, the Middle Ages were constantly deluged with such sects. The Whippers in vast multitudes were often seen in the streets—priest and cardinal—with leathern thongs, whipping each others' naked backs to the *glory of God*.

In 1373, a sect of Dancers sprang up in Flanders. They would all at once fall to dancing in the most *violent manner*, and, when exhausted by the exercise, would fall down together in a *trance*, and had *visions*, *saw spirits*, and would finally awake from the state. (Mosheim, vol. ii, page 540.) The sect were numerous, and were cured by music. Mosheim traces this sect down to the present Shakers, who it seems have had *writing* and speaking mediums, for more than half a century.

The following is a summary of the *symptoms* attending the Convulsionists of France: In 1688, a sect of Convulsionists appeared in France. Five or six hundred Protestants of both sexes regarded themselves inspired by the Holy Ghost. They in the main resembled the Jerkers. Their numbers swelled to thousands. They were of all ages and sexes, but chiefly boys and girls and persons of middle age. They had *strange fits*, *staggered* and *trembled*, and fell down as in a *trance*. They *struck themselves*, fell on their backs, and heaved their breasts. They remained awhile in *trances*, came out with *twitches*, and uttered all that came into their heads. They saw Heaven, Hell, Paradise, and *angels*—probably the "Ten Angels." Before prophesying, they had violent *agitations* of the body. The burden of their prophecies was: "Repent ye; amend your lives; the end of all things draws nigh. The hills resounded with their cries for mercy, and imprecations against the priests.

A writer in the *American Gazette* notices several similar sects—the principal called the Yezidis:

"The American missionaries, Grant and Hinsdale, visited them during the period of their residence among the Nestorians in Persia and the Kurds.

"The most prominent feature in the doctrine of the Yezidis is, that they believe

not only that the spirit who is the cause of all evil was originally good, and has fallen from God, but that he will, in the end, be reconciled again. . . . This applies exactly to a Christian sect which sprang up in the eleventh century in the Byzantine empire, coming from Thrace and the neighboring country, under the name of Prayers, Enthusiasts—so called from their *prayers* and *convulsions*. The Constantinopolitan writer, Michael the Stammerer, from whom we obtain our knowledge of this sect, notices a *third* class who only honored Satan, and set themselves in direct opposition to God. It is doubtful, however, whether this distinction is founded on truth. We find another striking correspondence between the Euchitæ and the Yezidis : the former boasted of special *revelations*, appealed to *visions* and *convulsions*, and this we find also among the Yezidis. . . . The Thracian mentions, as an example, an occurrence which took place when he attended a meeting of his sect in Southern Dalamatia : a man in an *ecstatic* state rose and denounced him as having been sent by the government to lay snares for the sect, and publish their secrets, and take him prisoner to Constantinople. There is another resemblance to the Yezidis in the practice of the Euchitæ of holding nightly meetings, at which the lamps were extinguished.”*

You see they could not get any *demonstrations* while the candle was lighted, and we trace clearly the *symptoms* that attend all divisions of the sects that have arisen, in a similar way. I myself am a Yezidi, as I have always believed the devil (if there be one or more) was a *perfect gentleman* compared with those who charge their sins upon him. The one I have described, should he root over anything and break it, “I am responsible for it :” give him plenty of “corn” and let him “pump” occasionally. But to return. Gibbon describes a sect of Christians, called *Suicides*, who sought martyrdom as their chief glory, compelling others to kill them, and also killing themselves—a fact that can only be explained by supposing them to be laboring under some peculiar fever of the mind. During the terrible fanaticisms that raged about the beginning of the fifth century, Timothy the Cat, an ambitious monk, succeeded Dioscones in the government of the church of Alexandria ; his successor was murdered and burned, his ashes scattered to the wind.

The cruel tyrant waged a five-years’ war against the people and Christians of every degree, and deprived them of temporal and spiritual comforts. Gibbon says that “a pretended vision of an angel” led to the murder. “Under the consulship of Venantius and Celer,” says a grave Bishop, “the people of Alexandria and all Egypt were seized with a strange and diabolical frenzy, great and small, slaves and freemen, monks and clergy—the natives of the land who opposed the Synod of Chalcedon lost their speech and reason, and *barked like dogs*, and tore with their own teeth the flesh from their hands and arms.” (Gib. vol. iv., p. 522.)

* See Appendix, Note R.

One rejoices when he sees that the tyrants who had imposed such sufferings on the Egyptians; that famine and disease had in them the seeds of the tyrant's destruction. The "*vision of the angel*" points clearly to *second sight*. The symptom of *barking* points to the symptom of *rolling of the head* from side to side, or more usually to the movement back and forward—*Salaam convulsions*, as they are called in medical books. Many persons are now living in this region who witnessed the jerkers in their exercises, and affirm that the bark was occasioned by a sudden move of the head back and forward, and the air seemed thrown in a sudden jut from the throat, and resembled the bark of an untutored puppy.

We will now turn our investigations to the cause of these symptoms of body and mind, and of necessity must again call attention to nervous persons. St Vitus' Dance (*chorea sancti viti*) was first observed in a saint, to whom a chapel was dedicated in Suabia. Persons in like manner *drum* with their hands, (this was often observed among the jerkers, and is seen among mediums;) their heads turn with great rapidity from side to side (rotation;) they have fits of *running* (propulsion.) All these *symptoms* I have seen among mediums, (see Watson's Practice, p. 406.) Kinderwood relates a case where the patient, a young, unmarried woman, was attacked. She beat her limbs with the palms of the hand—danced on one leg—was *half raised from the chair and reseated—would leap upward*, and strike the ceiling with the palms of the hands—touch small holes in the ceiling—made steps about the room, her lips moving, but no sound; a person recognised the tune and sung; she danced at once up to him till tired out. A drum was beaten; she danced up to it and *missed a step*, and the motions ceased; this always occurred when the measure was changed. A continued *roll* on the drum stopped her movements, and this was seized on as a hint to her cure. The patient was conscious, and said that a *tune was on her mind*, and she was impelled to follow the notes. Her symptoms always ceased when the *catamenia* appeared. Compare this case with the case related by Mr. Davis, of the singing-medium at High Rock. Dr. Abercrombie relates a case of a lady sick of nervous affections for two years; was finally attacked with convulsions; would lay quiet a long time; then her whole body would be moved by a convulsive spring, and fall on the floor. While in this posture she would return to the bed by a spring, or leap on to a wardrobe some five feet high—the body moving horizontally like a fish. Her senses remained entire; she was, she said, moved by a *secret impulse*; she was often thrown back, her head and heels approach-

ing near together, with twitches and convulsive movements. Compare this case with the medium who was tormented by "John Smith." The above patient of Dr. Wood's had a *rotation* of the head night and day for weeks together, which motion was increased to a frightful extent if the neck was touched. Cupping cured the patient, the symptoms ceasing with a jerk. The symptoms returned. Iron administered, which regulated all the *uterine functions*, a jerk again occurred, and she remained well at the writing of the account. The case detailed in my last letter that I stopped with emetic tartar, was in part caused by *periodic* interruptions—caused by cold. Seeing another medium jerk, she seemed affected by sympathy. Many similar cases are recorded by Watson. Dr. Watt, of Glasgow, relates a case where the patient was first seized with *rotation*, then "*whirling*," like the whirling Dervishes; then lying on the bed, she was seized with *rolling* from one end to the other of the bed; rolled the whole length of the gravel walk in a garden, and when put into water, *rolled* like a spiral-wheel. The rotations were sixty a minute. Finally, she placed her head and feet together like a hoop, and, lying on the bed, would straighten out suddenly; and this she continued for fourteen hours together. She then took to standing on her head and falling down suddenly on her knees, for fifteen hours a day.

She recovered by a spontaneous diarrhea. Men are also subject to similar fits, as they are subjects of pure hysteria, as well as females; but these cases occur more frequently in females. Majendie tells us of a man who was seized with a fit of *propulsion*; would sally into the streets, and walk rapidly forward till he dropped down. Tubercles were found in the brain, when examined after death. I have known a similar case of a young man who was upset in a love affair. He will sally forth all of a sudden, and walk or trot for hours together, *beating his hands* against his thighs with great rapidity. He procured himself a dress, and put on women's clothes; he declared he was a lass of "sweet sixteen." Majendie speaks of a woman who had an opposite *propulsion*; would run back constantly, with rapidity, and the movements being involuntary, she often fell over obstacles and into hollows, and was hurt. I have known one case of a woman, laboring under both movements, in fits of insanity; she would move back a rod or two, and then go forward, then back again; she declared the devil had run her out of the "*straight and narrow path*." Any deep *impression* on certain parts of the brain seems capable of producing these symptoms. In Scotland a disease has been noticed, to which the name of "*leaping ague*" has been given. The malaria seems to act on that part of the brain which gives rise to

these various movements. A shoemaker, after a debauch, thought himself turning, and soon began to revolve, and continued till he died. I myself once suffered a similar attack from eating. I had fasted all day and was much fatigued; on returning at night I ate warm bread, which soon distressed my stomach, and the house and all nature began to whirl, and on my trying to walk, I whirled around and could not walk in a straight line.

Says Professor Buchanan, (*Journal of Man*, vol. i. No. 11 :) "A lady of cultivated and vigorous mind consented to undergo the operation, to gratify her love of philosophical knowledge. I found, after a few movements of the hand along the median line of the head, from the nape of the neck forward to the root of the nose, that the divergence of the eyes was distinctly produced with a peculiar state of mind. * * * The physiological balance was so completely destroyed that she was unable to *sit erect*. Her head and body would recline to one side; as she attempted to correct the bias, it reclined to the other side. Between the two influences she leaned in one direction, or *rocked from side to side*. * * * These vibrations continued for an hour or more, spite of all that could be done to restore the equilibrium. * * * Her *mental* phenomena were equally singular."

In this beautiful experiment of Dr. Buchanan, we come at the *modus operandi* of mind in producing these curious symptoms—the brain and body being *dual*, (double,) and the vital currents crossing at the base of the brain, keep the two hemispheres of the body in *continuity*. When he disturbed these currents, the head *rolled* from side to side. Majendie cut the cerebellum of a rabbit vertically on the *left side*; the animal *rolled over* and over toward the *cut side*. The same thing occurred when the *crus cerebelli* was cut. When the *corpus striatum* is cut away, the *animal darts forward*; cutting the *pons varolii* causes the animal to *rotate* from right to left, or from left to right, according to the side on which the section occurs. Buchanan's experiment shows that disturbance of the *nerve aura* causes these movements, and Majendie's experiments prove that in voluntary movements of animal life, the will applies the nerve fluid to these *different* points in the brain to cause *rotation*, right or left movements, or forward or backward movements. The cases I have detailed prove that various physical causes may direct the life forces of volition to these various points of the brain. A pin in a certain part of the *medulla-oblongata* caused a pigeon to *fly backward*; a section toward the anterior pyramids causes a circular movement like a horse in a mill. Observing many of these *strange*

motions in mediums, my attention was directed to this subject. Watson couples chorea, epilepsy, and these apparent tricks with the vagaries of *hysterics*; and seeing almost all mediums of that *temperament*, I was led to think *Spirit-rappings* were part of the same. Hysterical women in the wards of Hospitals are often in *sympathetic rapport*. One troubled with a *ball* in the throat (says Watson) was relieved by the probang being passed into the throat. She instantly went into a fit, and, at the same moment, many other women in the Hospital were affected with hysterical spasms. These *simultaneous movements* show the law of magnetic *rapport conclusively*. *Imitation* is another of its peculiarities; almost every *disease* is *imitated* in the hysterical temperament, when all at once a *fit* relieves the patient of the former symptoms.

The physical causes of such temperaments will occupy my next.

Yours truly,

B. W. RICHMOND.

REPLY TO DR. RICHMOND.

LETTER XI.

DEAR SIR: I have been anxiously waiting for you to 'get the planks of your platform together,' conscious that it will be a relief to have something to stand on, even though it be wholly artificial. I have to regret that your immediate prospects in this direction are not commensurate with the necessities of the case. At present, however, instead of that "platform," so beautiful in its ideal structure and proportions, I see nothing but a mass of irregular fragments which, like those peculiar rocks of the Shetland Isles, seem to increase in their superficial dimensions as often as they are smitten and shivered by the fire of thought, or scattered by the electric force of reason. These fragments in no way resemble the different portions of a building, on which the artisan has left the impress of his plastic hand. Many of "the planks" appear to be *shaky*, and as they float along, manifestly without design and without order, I am constantly reminded of the *drift-wood* in a *freshet*, rather than of a splendid edifice, whose complete parts the skillful mechanist might put together "without the sound of a hammer."

Without further introduction, I proceed to a brief examination of the contents of your letter. The facts referred to in the first paragraph, are well authenticated. The testimony of Mr. Davis would be sufficient, but I am happy to state that a number of other persons, whose veracity can not be questioned, are ready to bear witness to the occurrences at High Rock. If no similar phenomena had occurred elsewhere, this case alone, if fairly presented in all its startling details, would be sufficient to drive a rational man from every hypothesis that Materialism has yet devised. And yet, you quote the facts as complacently as if they were precisely adapted to your purpose. Allow me to remind you, my dear sir, that a multitude of facts and authorities will avail nothing in this case, unless they contribute to sustain your cause. One would be liable to infer, from the course you pursue, that *the number of witnesses alone insure safety, no matter what may be the import of their testimony.* Now, I ask the reader to notice the facts: 'Loud and frequent raps were heard on the wall and about the room,' while the

medium was "lying on the floor"; the 'mattress was raised from the bed and floated in the air'; also, 'the bedstead moved, first one leg, then another, and finally all, and beat time to the music, while the girl continued singing, and until the bedstead was well nigh demolished by the violence of its motion'! All this was done in the presence of reliable witnesses, and without any visible or other known agency of the medium, or any earthly being. My correspondent accepts these facts. By introducing them in the manner he has, an unqualified indorsement is distinctly implied. And now it may concern the reader to know how Dr. Richmond disposes of the whole matter; so here is the explanation in full: "*The Irish od-force had charged the mattress and bedstead, and the vibrations of the tune seem to have been the medium of keeping them in motion*"! To ordinary minds the subject involves a great mystery, to be sure, but your explanation is all comprehended in about two lines;

"Since brevity's the soul of wit,"

it need not require more. And how clear the subject appears now! The luminous emanations, said to accompany the odic force, are lost in the superior light of your exposition. There is one point, however, that may still admit of further elucidation. I refer to the singular effects of vocal music on the bedstead. The 'vibrations of that tune' were certainly very wonderful, surpassing anything of the kind in our experience. We have attended some of the recent concerts of Madame Sontag, at Metropolitan Hall, in which she was sustained by a powerful orchestra and six hundred chorus singers, but "*the vibrations of that tune*" moved nothing in the house—save the feelings of the audience. Seriously, whether this twaddling is to be ascribed to a disposition to trifle with the whole subject, or to some other cause, we shall not venture to decide, but in all sincerity we ask, can Dr. Richmond for a moment suppose that any person, not wholly destitute of reason, will accept this trifling remark as an explanation of the phenomena? If we are unequal to the task of a scientific disquisition, let us, at least, treat the subject in such a manner as will not offend the common sense of the uneducated reader.

The case credited to the *New-York Tribune*, appears to indicate a want of critical observation of the facts, in their supposed relations to the dynamics of imponderable substances. On account of the respectability of the journal through which the paragraph referred to obtained publicity, it has been extensively copied, and, for this reason, I shall notice it more particularly than might otherwise seem to be necessary. I do not doubt the actual occurrence of the phenomena described, but take

the liberty to question their subserviency to your purpose, and must be allowed to repudiate, in the main, the *Tribune's* philosophy of their causation. The writer of the paragraph affirms that, the facts he describes *are not* dependent on the mental condition and action of the parties in whose presence they occur ; to use his own language : " It is not necessary that their minds should pay any attention to the process ;" moreover, *the experiment* " requires no faith, and no outlay of physical or moral strength." So far, therefore, as the paragraph under review proves anything on this point, it certainly proves that the moving of tables, &c., is not, in any manner, produced by the action of minds in the body. To this extent, at least, it is at war with your hypothesis. This being settled, and the existence of any Spiritual agency being also denied, it only remains to refer the facts, if that be possible, to the natural operation of electricity or some other imponderable element ; and this accords with the writer's own conclusion.

I now propose to consider whether the facts will admit of such reference, and to compare what the writer merely *assumes*, with what is now generally *known*. It is said that the table " becomes charged with the mysterious fluid," from the vital batteries of the persons whose hands rest upon it ; and the various and eccentric motions of the table are presumed to be natural effects, wholly depending on the subtile principle wherewith its substance is pervaded. To this conjecture I oppose three several objections, any one of which is deemed fatal to the *Tribune's* hypothesis.

1. The human body is a vastly better conductor of electricity, especially of that which is generated by its own processes of chemical and muscular action, than the table or any piece of seasoned wood ; and, for this reason, the vital electricity would not readily pass from the body to such inanimate objects. Nor is this all ; the transmission of this agent from living bodies to lifeless and unorganized matter, is rendered extremely difficult, and almost impossible, on account of the *non-conducting* quality of the skin. The cuticle when dry is so poor a conductor of electricity that very little can be directly discharged from the body, even by the most vigorous effort of the will. The quantity thus disengaged is so small as to escape detection, except when the most delicate instruments are employed. The most successful experiments hitherto, have only demonstrated the fact that the needle of a very sensitive galvanometer may be moved by volition. But in this experiment it is necessary to communicate with the wires leading to the poles of the instrument, by placing their extremities and the hands of the experi-

menter in a solution of salt in water, which by wetting the cuticle renders it a good conductor, so that animal electricity is disengaged with less difficulty. To this peculiarity of the skin, and certain other membranes, we are indebted for the capacity to resist, in a very great degree, the electrical changes of the earth and atmosphere, which, otherwise, would at once interrupt the electrical equilibrium of the system, and thus derange the whole vital economy. The basis of my first objection may be thus briefly stated: 1. *Living, animal bodies* are vastly better electrical conductors than *seasoned wood*, and as it is the nature of electricity to follow the best conductors, it would *stay in the human body*, and hence *the tables would not "become charged with the mysterious fluid."* 2. The cuticle is a bad conductor, which renders the disengagement of vital electricity, in any degree appreciable by its effects on inert substances, extremely difficult or impossible. 3. The most decided results hitherto obtained, by the best scientific experiments in this department, consist in deflections of the needle of a very delicate instrument, to the extent of some thirty to fifty degrees, which would not move the weight of an ordinary tailor's needle.

2. It is well known to every electrician that a *table could not be charged* with electricity, so as to produce any sensible results, without it was previously *insulated*; and, as insulation is not one of the conditions to success in the experiment, the assumption that the table is *charged*, in any unusual manner, is rendered utterly indefensible, and this conclusion is based on the acknowledged laws of electricity. These remarks are not less relevant, if the phenomena be referred to some other agent. Any force-agent that could be conducted through the medium of the table would find the floor an equally good conductor, and hence the former could never be charged, except in the manner already stated. Some men—Dr. Taylor, of Petersham, and my correspondent are among the number—speak of electricity as "*detached*," or "*loose*," as though this mysterious presence which travels with the speed of thought, and with the same ease through earth, and sea, and air, had been subject to close confinement until recently, and might even now be *cooped up* like a domestic fowl. True, the table stands on the floor, which is *just as good a conductor*, but electricity, nevertheless, *gets set among the fibers of the wood*, and, in its struggles to get out, turns the tables over, or carries them with it in its clumsy efforts to achieve its freedom!

3. Suppose it were possible to charge the table in the manner indicated. Admit, if you please, for the sake of the argument, that the table *does* "become charged with the mysterious fluid;" what then?

That would not move it. Charge any body to its utmost capacity, and, in the absence of any contrivance for alternately interrupting and restoring the equilibrium, neither sound nor motion would occur. You may charge, if you will, a thousand leyden jars and *not one of them will be moved a hair's breadth by the operation.* And thus the loaded tables are discharged.

Seeing that the principles of physical science afford no solution of the mystery, you have, in the last emergency, the alternative of falling back on the idea of Spiritual agency, or of begging the whole question, as many have done, by assuming that the table *must be moved by some unknown law* of material nature. Here I rest the point, leaving my correspondent and the writer in the *Tribune* to hang on either horn of the dilemma, as they may choose, and will conclude my remarks under this head, by moving to postpone the discussion of any *unknown principles of Nature* until they come to be known.

I do not propose any extended review of the remaining portions of your letter. I think I shall not undertake to prove, in this connection, that ignorance, superstition, delusion, fanaticism and disease, are Spiritual Manifestations ; much less that they are reliable, or to be desired. I cordially confess that these do not very well illustrate the claims of the Spiritual theory, and I therefore resign them, leaving my friend to refer the facts, if he will, to the old Materialism, where their principal causes are most likely to be found. With respect to Demonology and Witchcraft, however, it may be proper to remark that the Scripture writers, as well as many modern authors, abundantly prove the occurrence, in different ages and countries, of many strange and startling phenomena which have been thus classified. It will be exceedingly difficult, I apprehend, to refer all those to merely physical causes. Should you be successful in this attempt, your labors will prejudice the claims of no inconsiderable portion of the New Testament. The results of human Experience, the voice of History, and the testimony of Revelation, all unite to assure us, that while thousands have been led astray by fancy and fanaticism, many singular facts have occurred for which Materialism, with all the resources of modern science and art, has failed to furnish any rational solution. But the particular facts, cited by you on the present occasion, are not such as I am disposed to select in vindicating the Spiritual theory, and I may, therefore, save myself the unnecessary labor of a more formal reply to specific examples.

Each succeeding week brings us fresh evidence of your remarkable aversion to authorities. This is manifested by a seeming disposition to

'use them up' as fast as possible. We have no objection to a republication of the balance of Kerner, and the remaining portions of Scott's Demonology and Witchcraft, etc., only that we do not wish to infringe the copy right law.

Here I rest the subject, for the present, and am

Thine fraternally,

S. B. BRITTAN.

PHYSICAL AND MENTAL PHENOMENA.

DR. B. W. RICHMOND TO S. B. BRITTAN

LETTER XII.

DEAR SIR: Your replies to my ninth and tenth letters are not received, and time renders it needful that you should have the last of the twelve in which I am to lead. In my last two I have grouped together certain phenomena—physical and mental, occurring in individuals and masses of individuals; and the symptoms so nearly agree that no serious attempt will be made to deny the identity of cause. The physical symptoms in the individual I conceive to be produced by a physical cause—operating on the brain and nervous system of the person—resulting in sleep, trance, convulsions, jerks, spasms, *rotation of the head*, tremblings, starts, and various violent muscular exercises.

The mental phenomena, speaking, dreaming, visions, ghost-seeing, are caused by mind acting on mind, and the deep impression made on the nerve centers—through which mind acts—to connect itself with the outer world. The physical “demonstrations” I attribute to the transmission of the first named physical cause, *nerve-aura*—to physical substances and the control of that nerve-aura by the human mind, after it has passed to surrounding substances. In the classes of persons mentioned we bring together, witches, ecstasies, convulsionists, dancers, jumpers, jerkers, and mediums; and the symptoms taken as a whole sufficiently are alike to draw the conclusion that if one set are the work of spirits, all are—if one class are the work of a physical agent—a gas, say—then all are. Doctors reason in this way—When a person is found with a *certain set* of symptoms, we say he has taken opium, or belladonna. When the symptoms in another person resemble them, we say again, it is opium, or belladonna, or what closely resembles them in its action on the system. Every mineral and vegetable substance has an action peculiar to itself, it resembles but does not act *exactly* like any other medicine. Take a few of the symptoms of one or two well known medicines. Belladonna on the sensorium; “vertigo—as though everything turned in a circle” “H. walks in a circle.” “He imagines he sees ghosts, and various kinds of insects.” “He talks with his late sister in

the church-yard." "She sees flame before her eyes." "She sees a white star at the ceiling of her room—the size of a plate—white silvery little clouds float before it." "He sees things double, and multiplied." (See *Symptomen Codex*.) Here we find a physical substance producing ghost-seeing, and the odic lights. The bite of the tarantula produces symptoms that resemble St. Vitus' dance. The patients are cured by music. A case is related by a writer in the *Medical Repository*, vol. iv, of a girl bitten by a spider who was rendered clairvoyant. Her attacks were *periodical*. The sense of touch was infinitely exalted. Spasms, convulsions and catalepsy attended her. Nearly a year after the bite the hand suppurated. A mass of black matter was discharged and she recovered. A person in Nelson, Portage Co., was bitten by a serpent. For seventeen years he had *annual* attacks of the symptoms, and at last died. Here we see poisons producing singular mental and *periodical* symptoms.

The Rev. Mr. Clark, on visiting the Mammoth Cave, of Ky., when he returned to the open air lost his strength; and *smell* was *exalted* so that every flower and shrub was distinguished by its *odor*. The cruder forms of matter only induce physical phenomena—while the more *sublimated* forms affect the senses and mental symptoms. So far as history furnishes the facts, the oracles of Delphi were the work of clairvoyance produced by medicines. The protoxide of nitrogen is a familiar example of the work of a very light fluid form of matter. It produces mirth in the mirthful—fright in the destructive—politeness in the affable. The vapors of mercury inhaled from *water gilding*, produce very different symptoms from the crude article. The entire *Materia Medica* furnishes examples of the strange physical and mental, as well as moral symptoms induced by different substances found on our globe. Now because in witchcraft, religious ecstasies, jerkers and mediums, we find many of the *symptoms* seen in persons who have taken belladonna, lachesis, or opium, we do not conclude that either of the above named class of persons has taken those articles, but that their nerves are impressed with a fluid capable of *deeply impressing* the sensorium or seat of sense and mind—and that these classes being numerous, and spread over the entire globe—whole countries—entire cities, or large localities, some agent must be acting capable of affecting all persons; and in the more impressible we see its peculiar effects. If an individual should observe persons in New York under certain symptoms, the disease would be called cholera. If the same symptoms, or the prominent ones—some being added and others dropped—should appear in Paris, London, Con-

stantinople, Pekin, the disease would be called cholera, whatever the cause, or particular poison might be, it would matter not, so far as the grand features of the epidemic might be, it would be assigned to the same causation, or one extremely similar.

In speaking in future of the agent operating on these persons, we shall use Buchanan's term, nerve aura—as implying nerve-od. The od-force of Reichenbach being general, I have used it in a general way to familiarize the mind with the term. Swedenborg uses the term *sphere* in a general way, to indicate that all bodies have a sphere, or atmosphere, or od, or aura, surrounding them. That space is filled with an ether or fluid, electric in its character, is pretty generally conceded by philosophers. Breathed as it is in our atmosphere in combination with other forms of matter, its effect is modified, as that of every other substance is modified, by being combined with another substance. We have luckily a few rare chances of noticing the effects of this ether on the brain and nerves, breathed somewhat free from cruder matter. The sky-riding of Mr. Wise and M. Petin. The latter ascended from Bridgeport, Conn., in July, and reached an altitude of 22,000 feet. A hail-storm surrounded them—held in the air by an *unknown power*—(spirits probably.) M. Petin says, “One of our companions fell asleep. We felt so weak that another companion and myself could hardly open the valve. The *imagination* of one exalted to such a height grows vivid and warm as the body becomes dull and chilled. For us no reality, no limits were existing. The dreams of Bernardine and St. Pierre were realized—universal peace seemed to be on earth; and the whole globe were united states.”

Mr. Wise, in his ascent from Ravenna during the summer, after riding high into the air, came down in the vicinity of Warren, Ohio. When at the highest altitude, he says his feelings became preternaturally exalted. A kind of transcendental ecstasy took possession of him; and such were his poetic dreams of heavenly joy, that he longed for some one to write them down, and give them to the public, which he had often resolved to do; but on descending his feelings cooled, and he had never had courage to tell the world all that he felt while breathing this highly electrical ether. Both Mr. Wise and Petin unite in the same symptoms, and in the electrical ethereal state of the surrounding medium. Who does not recognize in these symptoms the ecstatic, transcendental, rhapsodical, poetical, prophetic, millennial, progressional state of mind of mesmeric subjects, religious ascetics, and magnetic spirit-mediums? Dr. Buchanan says of clairvoyants and mediums,

their communications are much alike, ecstatic—rhapsodical—“moonshiny.”

The positive state of this atmospheric influence, which produces this epidemic magnetic state, acts mostly on women and children; the negative state, which produces an epidemic putrefactive state of the human system, acts mostly on *robust men*. The negative state acts mostly on the positive or male race; the positive state acts mostly on women and children—the negative part of the race. The return of both states is periodic, and connected with earthquakes and volcanic eruptions and epidemic plagues and fevers. The earth, during the negative or sickly atmosphere, produces in great abundance; vegetation is rank, but man fails from the earth; while the positive state, or *spirit-rapping* periods exist, vegetation is less thrifty, sickly—potato-rot becomes universal. These periods are seen on a large scale to be controlled by tens, and the grand circles seem to be centuries, half-centuries, and so ranging down to ten again. Taking the birth of Christ as an initial point, we are surprised to see how many of the great events of our earth are consummated or begun about the beginning of each century; the middle period frequently showing the same crisis or climax in matter and mind.

The symptoms are not only *periodic* but *dual* in their manifestations. On one continent we have sometimes a warm season, on the other half a very cold one; on one hemisphere we have a universally feverish state of the body—pestilence and plague; on the other half an intense mental activity, amounting to national fury—just like the phenomena of the human body under a malarious fever. One day we get a light chill, the next a heavy chill, following the positive and negative, and dual in their order—following the notes of the diatonic scale. The chill of the first day will correspond to that of the third day; that of the second day to that of the fourth; then the third to that of the sixth, and the fourth to that of the eighth. They are not only *diurnal* but annual also in their return. Just so with man on a large scale. His bodily condition at the beginning of one century will correspond to that of the next century, or to that of a half century. Earthquakes being periodic, as well as eruptions, follow the same law. Let us fix on a point or local effect of this kind as a type of the whole and then thread our way through the facts. A statement of a few facts from history will be sufficient to show that this law of *periods* has followed the race.

At the close of the first century the Roman world was in arms, and the Jewish nation was literally blotted out, and Jerusalem destroyed. About A. D. 250, one of the periodic movements in the Northern tribes

occurred—the Goths invade Rome. A. D. 300, Constantine espouses Christianity, and it becomes the religion of the empire. About sixty years after, Julian succeeds him, and proclaims universal toleration; but revives the Pagan worship throughout his dominions. Toward the close of the third century the Huns came rolling in the wake of the Goths. A. D. 400, Paganism is destroyed—Alaric appears and Rome is sacked. A. D. 450, Attila appears in sight, and stretches his sword over both empires. A. D. 550, society seemed falling into fragments, and a universal earthquake occurred, followed by a plague that ravaged the Roman world for fifty years. A. D. 600, Mahamet begins his career. A. D. 800, Charlemagne founds the empire of the Franks. A. D. 900 to 1100, confusion prevailed; and at the opening of the eleventh century the first crusade occurred; in 1147 the second. A. D. 1200, the fourth crusade began; and the Greek empire was founded, and Zingis Khan invades China. About 1350, the Ottoman empire rose; and Tamerlane appears. About 1450, the Turks take Constantinople. A. D. 1500, or nearly, Columbus discovered America.

For a short time let us return to *periods* of disease. Dr. Kerner says that in a mountain village of Germany, St. Vitus' dance becomes epidemic, attended with sleep and clairvoyance. He adds that, in the valley below, the people have malarious ague. This is a sample only, but is a type of two forms of epidemics—the one mental, the other physical; but between these lies a disease called influenza, which commonly ushers in the febrile form of disease. The magnetic form sometimes precedes, sometimes follows. Plague and yellow fever will be in one locality, and jerkings; convulsions in an adjoining location. Plague, and all violent epidemics, follow eruptions and earthquakes. Noah Webster, at the close of the epidemic of 1800, wrote on this subject. Here are the facts. "Between B. C. 480 and the Christian Era, a number of violent plagues occurred, most of which coincided in time with these phenomena, comets, earthquakes, eruption of volcanoes, drouth, severe winters, diseases among cattle. Of thirteen comets during that time, *eight* coincide with eruptions of Etna, and *eleven* with pestilence." All great plagues have been attended with violent disturbance of the elements. The facts he says are confirmed by the plagues that occurred in the following eras: A. D. 80, 167, 252, 375, 400, 445, 542, 552, 590, 639, 679, 682, 745, 762, 802, 905, 994, 1005, 1031, 1044, 1069, 1106, 1135, 1142, 1162, 1181, 1222, 1242, 1300, 1347, 1368, 1400, 1477, 1500, 1531, 1577, 1602, 1625, 1636, 1665, 1699, 1709, 1719, 1728, 1743, 1751, 1760, 1770, 1783, 1789. Of these fifty plagues.

thirty occurred *near the beginning* and the *middle* of each century. The whole seems ranged nearly on a scale of ten, ranging from that point up to one hundred. He says: "The phenomenon most nearly connected with pestilence is an earthquake. I question whether an instance of a considerable plague can be found not *preceded* or *accompanied* with an earthquake." All places shaken are not visited. The region is sometimes contiguous. Take America—earthquakes have occurred in the following years: 1638, 1647, 1658, 1662-3, 1668, 1727, 1735, 1783. Slight shocks seem to usher in epidemics—either measles, influenza, sore throat—as in 1669, 1720, 1737, 1757, 1761, 1769, 1771, 1791, 1797.

Volcanic eruptions seem next nearly connected with epidemic sickness. Cold *winters* are preceded or followed by eruptions, as in 1776, 1779, 1783, were followed by intense cold winters. The severe winters of 1762-3, 1779 and 1780, were followed by eruptions. When eruptions are continued for a number of years, if it becomes intense, a severe winter follows. Etna was in eruption from 1664 to '69. In '69 the disturbance was severe; a cold winter followed. In some cases a severe winter extends to both hemispheres—sometimes only one. Thus in 1607-8, in '83-4, in 1762-3, in '66-7, in '79-80, in 1739 and '40, the severe winters extended to both hemispheres. In 1640-41, 1739-40, and other instances, preceded by one year in Europe a similar winter in America. These facts show the changes on the air and elements around us.

Comets also attend pestilence, and severe winters. Large comets are seen to produce great heat, drouth followed by cold winters, swell of the tides, storms of wind and hail, and volcanic eruptions. The drouths of 1762 and 1782 preceded eruptions of Etna and Hecla. The years when eruptions, earthquakes and comets appear, or the atmosphere is fiery, meteors, streams of light, mock suns, &c., are beyond comparison the most tempestuous.

Those periods are most sickly in which the eruptions and earthquakes are most violent. From 1631 to 1637 three of the most noted volcanoes discharged immense quantities of lava. Pestilence prevailed over Europe and America. The same remark holds good of the years 1663 and 1666, when Europe was desolated with pestilence, the most fatal ever known. Also from the year 1691 to 1786, all the plagues occurring show the same connection with volcanoes. Influenza and plague often appear just before an earthquake.

In the masterly work of Mr. Webster he shows that the order of these occurrences is regular—first influenza, then measles, angina, small-pox, yellow fever, plague—advancing from mild to fatal. He attributes, of course, the first to the electric or highly stimulating effects of the atmosphere. The last have local causes combined with them. Local epidemics are most commonly dysentery, agues, yellow fever and plague. What alarmed Mr. Webster's readers and reviewers was that he adopted the doctrine of "equivocal generation," to account for the vast accumulation of musketoos, flies, worms, fish and insects, during the *putrefactive* periods. Dr. Priestly writes to Dr. Mitchell, saying that such a theory would show that MAN might have originated in the same way—and exhorts to its abandonment, as *unscriptural*. Is it to be supposed that our race can breathe an atmosphere so affected by earthquakes and eruptions without inducing a variety of mental, moral, and physical symptoms, when Messrs. Wise and Petin are so strangely affected by a few hours' residence in the air 20,000 feet above our globe? No one will pretend it.

I will cite a few cases from ancient history: A. D. 360, in the reign of Valentinian and Valens, an earthquake shook the Roman world.—(See Gibbon, vol iii, ch. 1.) During the reign of the same emperors, Zosimus states that a disease appeared among the people. "They acted strangely, and vastly more were effected than were known. Some miracles were wrought; and the emperor became a magnetic physician, curing disease by various strange methods."—(See Godwin's Lives of the Necromancers.) This was, beyond doubt, a magnetic epidemic.

A. D. 542, or nearly, another earthquake convulsed the globe. In the fifth year of Justinian, a comet appeared; eight years after, another; and the people predicted *wars, pestilence and famine*. Plague soon appeared near Pelusium, between the Serbonian bog and the eastern channel of the Nile. It spread over Syria, Persia, and India, and west along the coast of Africa, and over the continent of Europe. Constantinople fell a prey to its ravages. Says Gibbon, vol. iv, p. 294: "The infection was sometimes announced by *the visions of a distempered fancy*, and the victim despaired as soon as he heard the menace, and felt the stroke of an invisible specter." But the greater number at work, or in bed, were surprised by a *slight fever*. Swellings began, and death followed in a few hours, or days. Vast swarms of *locusts* had bred in the African sand—died, and rotted; and now the human race lay above ground, dead, rotting in vast heaps. *The female was less susceptible than the male*, while youth was the most perilous season. Such was

the desolation that some of the fairest portions of the globe were depopulated.

A. D. 1373 the *dancers* appeared in Flanders. A. D. 1688 Franco was deluged with a *convulsive disease*; and about the close of 1700, the West was flooded with the jerkers, in Ohio, Kentucky, and Tennessee. Multitudes of other instances might be cited—but suffice it by saying that all these forms of diseases are connected, and coincide with physical disturbances of the earth. Hildreth, in his *American History*, tells us that just before the landing of the Pilgrims, New-England was swept of her Idian tribes by a pestilence. Again, (H. A. H., vol 1, p. 327,) in 1647 an epidemic influenza ravaged the colonies. Indians, Dutch, French, and English were alike seized; and its mortality was frightful. A. D. 1675 Philip's war began. Omens became general, and added to the horror of the hour. *Indian bows* were seen in the clouds, and *scalps in the moon*; unseen horsemen galloped through the air; and ranks of mounted warriors rode among the clouds. A. D. 1688 witchcraft began, and up to near 1700 the colonies were in a state of frenzy—"spectral illusions," ghosts in league with the Devil were seen on all hands, accompanied by trance, convulsions, and various other symptoms. Affected persons barked like dogs, purred like cats, were dumb, deaf, &c. About 1700 Boston was visited with a pestilential fever, and sickness generally prevailed.

About 1740 another form of *mental excitement* occurred—the *new lights* appeared—and a bare glance at history, shows the public mind in a feverish unusual state. New-York city partook of the fury. Some negroes were suspected of setting fires to buildings; and the city ran mad—and a ferment was apparent in every departmen of society. The Indian tribes were in motion; and Pontiac, connecting the vast tribes from Montreal to Mackinaw, fell like an avalanche on the defenceless whites.

Near the year 1800, yellow fever appeared. It spread from Maine to Mexico, and even South America, while the West, near the same date, was visited with jerkers and visions. A wide spread influenza ushered in the fever; and man failed from the earth, while the earth itself bloomed with perennial beauty; vegetation was rank and green—the trees blossomed and bore fruit—and *blossomed again*. Two crops appeared of some kinds. Pork and fish spoiled in vast quantities. In New-York the rivers and marshes teemed with insects and flies—the earth with worms. Isolated pools of stagnant water became filled with eels, which gave rise to Webster's bold speculation of "equivocal gen-

eration." The filth of cities fermented. All who were connected with the *making, vending, or use of soap*, sickened and died—the same is true in plague; while those who worked in grease and oil escaped.* France at the same time was in an opposite state. Mental frenzy raged with violence till the "reign of terror" ushered in Napoleon, who hushed the rude storm into steady *streams of death*. The earth shook—volcanoes belched—meteors blazed in the heavens—the clouds were fiery; hail and storm, and tempest chimed in to fill up the wild notes that seemed to mingle into one grand funeral dirge, chanted to sooth a sick and mourning world.

This is no fancy. Read the history of the times, and it will appear more than real. Open the *Medical Repository*, published by Dr. Mitchell in 1800, 1, 2, 3, 4, and trace the history of those years. And now, fifty years from the putrefactive state of 1800, we have a return of what appeared in 1750, and up to the Revolution, with additions and variations. France is revolving in the old orbit—revolution, republic, and empire. And still more follows. "Spirit-rappings" can not be humbugged down; for they are to me the *Macrocosm*, acting on the microcosm—the *world without disturbing the world within*. Unlike the period of 1800, when the earth was teeming with vegetable and animal life, we have had a *sickly* state of the soil that has blasted the potato-crops with fever; and other vegetation has appeared sickly. The whole globe has felt slight tremblings; Etna begins to tremble—the plague appears in Europe, and is rolling slowly toward our shores. The laws of matter do not change—pestilence follows fast on the heels of the spirits, who, instead of being witches in league with the devil, are our friends, they say, come to abolish sin and "vote in the millennium."

"The angel of death spread his wing on the blast,
And breathed in the face of the foe as he passed."

Yours truly,

B. W. RICHMOND.

* See Appendix, Note S.

REPLY TO DR. RICHMOND.

LETTER XII.

DEAR SIR: In your previous letters you did indeed group a variety of physical and mental phenomena, and, as I thought, in a manner that violated all laws of affinity; each seemed to be in strange company and without any disposition to associate with the others. You did not then claim a unity of causation. We need go no further back than the letter next preceding the one under review, to find that your philosophy admitted a whole legion of causes. Some of the phenomena were referred to the Irish od-force, and the remarkable "vibrations of the tune" performed by a medium at High Rock, while other facts depended on *charging* the table with electricity, in a manner which involves an impossibility. The magnetic sleep, clairvoyance, imagination and fanaticism, were presumed to be the chief causes in a great number of instances. Some manifestations were caused by fits, by 'a large organ of spectral illusion,' 'obstructed catamenia,' the 'leaping ague,' 'eating warm bread,' neurological experiments and surgical operations. Other things—objects, conditions and circumstances—have been referred to in your letters as operative causes, but their number precludes further enumeration. Now, strange as it may appear, at the very opening of your last letter it is gravely said that, "no serious attempt will be made to deny the *identity* of cause" in all that motley group of facts. After assuming more causes than you have written letters, you now assert *one cause!* Not content to claim a strong similitude in phenomenal appearances and productive causes, you at once resolve the multifarious forces and agents, hitherto employed in their individual capacity, into one and the same thing. Mysterious change, from infinite multiplicity and variety to the simplest unity! Your causes are extremely obliging, since they come in vast numbers at your behest, and peaceably retire when you have done with them. They are potent or powerless as *you* please, and will perform double service or employ the time in rest and recreation, as may best accord with your personal convenience. And by this singular species of intellectual jugglery all facts are made to suit your purpose equally well.

In your second paragraph you refer "dreaming, visions, ghost-seeing,"

etc., to 'the action of mind on mind,' and yet after thus referring these mental effects to mental causes, you go on to speak, in the same connection, of a variety of physical symptoms exhibited among the media, such as involuntary dancing, jumping, jerking, convulsions, &c., and conclude that, 'if the one class of phenomena are the work of a physical agent, all are;' and this novel amusement, of asserting premises and contradicting them in your conclusions, is kept up *ad libitum*. Thus we have Dr. Richmond against himself, and it is not easy to determine which side has the merits of the argument. The affirmative appears to be very negative with respect to *direct proofs*, while the negative is extremely positive in *absolute assertions*.

You next proceed to give us further information respecting the way "Doctors reason." Certain symptoms are presumed to infallibly indicate the presence and operation of certain vegetable poisons. But medical men must be aware that a variety of symptomatic phenomena, common to several diseases, are comprehended in diagnostics, while such as are supposed to distinguish the specific form of disease, and the peculiar action of certain remedial agents, are perpetually modified by a variety of mental and temperamental conditions. It may be conceded that various symptoms, physical and mental, are produced by the administration of opium and deadly nightshade, but this will not account for the occurrence of other phenomena that do not depend on the presence and action of these agents. Nor does the similarity of such phenomena, in some of their phases, prove the cause to be identical. A violent blow in the region of the occiput will occasion a pain in the head, and enable a person to see stars by daylight, but there are, nevertheless, stars that have an objective existence, and headache may result from a number of other causes. The inspiration of carbonic acid gas will destroy animal life, but it does not thence follow that all dead men have inhaled this gas, or that physical dissolution invariably depends on a similar cause. It is said that belladonna produces vertigo, and that H.—I know not who is referred to—"imagines he sees ghosts and various kinds of insects," while his sister "sees a white star on the ceiling of her room;" and, as this vegetable poison will 'produce these effects'—we accept the fact on the authority of my correspondent—will cause the patient to see ghosts, etc., therefore, we are required to infer that *there are no real ghosts*, or, in other words, that the spirits of the departed never appear to mortals. But the same logic would authorize the inference that insects do not exist objectively, and that there are no stars except in the brains of those who take belladonna and are subject to vertigo. Whether

the mode of reasoning as described by you, and especially as illustrated by so many practical examples, is calculated to support the claims of the faculty to a high degree of logical acumen, I may now venture to leave to the reader's decision.

The acute sensation of Mr. Clarke, on his egress from Mammoth Cave, is easily explained. He had been for some time in a pure atmosphere, entirely free from all odors, and, on his coming again into the open air, the perfumes of flowers and aromatic plants were perceived with unusual distinctness. You have only to leave the open air and enter the room of one of your patients, where spirits of ammonia has been used an hour before to perceive it distinctly, while those who occupy the apartment do not experience the slightest sensation.

That clairvoyance was employed in the oracular responses, heard in the temple of Apollo at Delphos, is extremely probable, but the admission of the probability affords no countenance to the views you entertain respecting the source of the Manifestations.

Nothing further is required to account for the intense emotions of Messrs. Petin and Wise—whose experience in nowise sustains your hypothesis—than the peculiar circumstances which surrounded them. The rarefied state of the atmosphere, at an altitude of 22,000 feet, combined with the novelty and sublimity of the scene and situation, would be quite sufficient to excite the imagination to unusual activity, and to induce a state of great mental exaltation.

You next affirm that positive and negative periods of the earth and atmosphere succeed each other in regular alternation, and the alleged effects of these opposite states are thus distinctly assumed: "The earth, during the negative or sickly atmosphere, produces in great abundance; vegetation is rank, but man fails from the earth; while the positive state, or *spirit-rapping* periods exist, vegetation is less thrifty, sickly—potato-rot becomes universal." The earth is here said to produce in greater abundance during the negative state—vegetation being more luxuriant. Now the truth is exactly the reverse of your statement. Whenever the growth of vegetation is unusually large, as it is in warm, wet seasons, the atmosphere will be highly electrical, and this fact will be indicated by the frequent occurrence of storms accompanied by electrical phenomena, often of a startling and terrific character. When thunder-storms are less frequent and the season is cold, there is less vegetation. But the incorrectness of your proposition is already demonstrated in another way. It is proved by actual experiment that electricity greatly facilitates the growth of plants, hence the positive pe-

riods must be far more favorable to excessive vegetation. During "the positive state or spirit-rapping periods, vegetation" is said to be "less thrifty and potato-rot becomes universal." But was there never a really positive state of things until within the last twelve years? If there was, pray tell us whether that season was signalized by spirit-rappings, and were the potatoes diseased? And if this disease and the rappings go together, and are dependent on the same cause, namely, the positive state of the earth and air, why have the rappings increased with such rapidity during the last three years, while the potatoes are acknowledged to be *convalescent*?

Your attempt to adapt the chills and fever to music strikes me as highly original and entertaining, and it may render the trilling or *shaking*, in which the patients are said to excel, much more artistic and agreeable to the performers. This "diatonic scale" in fever and ague is the last, if not the most brilliant, discovery of modern physical science. Moreover, the announcement that 'earthquakes and volcanoes, being periodic, follow the same law' must, it is apprehended, take the world by surprise.

Several important occurrences recorded in history, are next introduced. This portion of your letter comprehends, among other remarkable events, the destruction of Jerusalem; invasion of Rome by the Goths; conversion of Constantine; general toleration under Julian; revival of Pagan worship; conquest of Hungary by the Huns; reign of Vandalism; advent of Mahomet; the Crusades; invasion of China, and so on to the end of the chapter, which terminates with the discovery of America. The date of each of these events is given, which must render the whole very convenient for reference.

Then follows an elaborate account of the appearance of thirteen comets, the yellow fever, measles and jerkings, with influenza, numerous earthquakes and volcanic eruptions, together with *fifty plagues*, all arranged in chronological order.

"Angels and ministers of grace defend us!"

Oh, Doctor! I little thought, when, I consented to follow you, that you would lead me into such perilous places and then leave me, as you are now about to do, to find my way out of this wilderness of terrors.

My friend will pardon me if I do not treat his letter very gravely. I find nothing that calls for argument or aught that will admit of serious reply. The larger portion consists of a reproduction of the first treatise on earthquakes and volcanoes, with the alleged coincidental occurrence

of epidemic diseases. Should the demand for the work warrant a third edition, permit me to suggest that the addition of a chronological account of the principal Indian wars, since the landing of the Puritans, would constitute an interesting feature ; and, now that I think of it, the election returns might reflect some light on the general subject.

I have thus finished my review of the twelve letters written in illustration of your several material hypotheses. Others must determine how far the subject has been treated in a becoming manner. In conclusion, I deem it proper to observe that, if I have occasionally indulged in a playful or satirical remark, it has been because the nature of the case did not afford a suitable occasion for sober disquisition. In the *direct* investigation of the Spiritual phenomena, however, I yet hope to find materials for earnest and solemn thought. Amid much that is confessedly chaotic in its nature, and doubtful in its origin, I expect to find many beautiful evidences of the immortal nature and relations of man. The subject, as it presents itself to my mind, is quick with the inspiration of a new life, with the power of a lively hope, a living faith, and a present resurrection. Humanity feels a new impulse and heavenward aspirations, like grateful incense, perpetually ascend from many devout and prayerful spirits.

I remain, yours fraternally,

S. B. BRITTAN.

BRITTAN AND RICHMOND'S DISCUSSION.

QUESTION—Do those who have departed this life still continue to hold intercourse with those who yet remain on earth?

NUMBER ONE.

PRELIMINARY OBSERVATIONS.

DEAR SIR: In the first part of our controversy I have been required to discuss your views rather than my own, and to analyze such facts only as you have thought proper to introduce, in your endeavors to illustrate the mundane origin of the Manifestations. But our relations to the question are now changed, and it becomes my privilege to cultivate a more intimate acquaintance and fellowship with the real subject at issue. The facts introduced by you, with few exceptions, have been of a mixed character, and the result of disturbed physical and mental conditions. I do not question your privilege to select examples accompanied by such phenomenal aspects as leave the mind in doubt respecting their origin as well as their import. But in pursuing this policy you have not fortified your own position or otherwise impaired the claims of the Spiritual idea. I think it will not even be pretended that you have met the chief difficulties in the way of your hypothesis, or so much as attempted, by any means recognized among logicians, to dispose of the real facts. Indeed, several of the more important classes of the Manifestations have been scarcely referred to in the course of your twelve letters, while the very examples introduced to sustain and enforce your views have often proved to be utterly hostile to your claims, and absolutely fatal to the material philosophy, inasmuch as they are perceived to *contradict* the very laws whereon they were presumed to depend.

Before proceeding to a classification of such particular phenomena as are deemed illustrative of Spiritual agency, I desire to offer some preliminary observations involving a statement of certain general facts and principles which, to my mind, afford strong presumptive evidence that spirits are concerned in the presentation of these occult mysteries. A very superficial inquiry into the laws of material nature, and the capacity of the more imponderable elements will suffice to satisfy any sensi-

ble man that these potential agents, if left to themselves, *never more agreeably to any mental formula that we may be pleased to dictate*. It is only when their natural action is interrupted, by the intervention of some mechanical or other means, designed to adapt them to specific purposes, that they can be made to conform to our individual desires. Throughout the grand arcana of Nature they are free and everywhere visible in their effects; but those effects are not *immediate expressions* of thought and volition. The solar rays, the pale moonlight and the glimmering of the distant stars, observe no such authority, nor are they *direct transcriptions* from an intelligence like that which governs the voluntary functions of our bodies and determines the nature of our pursuits. The winds blow and their wild music echoes through the silvan arcades; and when the storm gathers, the tall masts and the giant oaks quiver like the strings of a delicate lyre. But the winds heed not the mariner's prayer, and when at length the voice of the tempest is subdued, and gradually dies away in countless *diminuendoes* among the forest boughs and the ocean caves, it is not silenced at our bidding, but because the restless elements have found their equilibrium. The magnet attracts the steel, but it will not attract a cork in the same manner. This power will not come and go at our request, nor is it rendered more or less potent by the exercise of our will. Electricity descends in fatal shafts from the ethereal depths and circulates through the solid globe, causing the metallic nerves of the mountains to vibrate, the earth to quake, and cities to tumble into ruins; but neither in these terrible phenomena, nor in any of its silent movements, does it conform to the action of our minds. Thus light, air, magnetism and electricity, observe their own eternal laws. They never deviate from the peculiar modes which characterize their operations, either to gratify an idle curiosity or to save an empire from destruction. This is true of all the essential principles and refined essences in being. When not directly controlled by some voluntary mental or spiritual effort, they obey the original impulsion communicated to them by the Creator.

It will be perceived from the foregoing considerations that the imponderable substances, wherein the great forces of Nature are generated, never yield to our requests nor regard the action of our minds; and this fact is so universally acknowledged that, to even suggest the possibility of holding a colloquy with the unconscious elements referred to, would be deemed *prima facie* evidence that reason had lost the empire of the mind. He who should question the winds and expect them to answer positively or negatively, by blowing toward the north or the south,

would be regarded as a *poor lunatic*, and yet this is no more absurd than to expect electricity to discharge itself *disruptively*, and in such a manner as to keep up an intelligent conversation. Moreover, it is equally absurd to conjecture that the od-force, or magnetism, can attract mineral, vegetable and animal substances in a similar manner, or that these agents possess the capacity to disclose the thoughts of men, to reveal the secrets of the past, or to predict future events. To ascribe all or any of these powers to the thoughtless, insensible and unorganized elements, is to assume that intelligent phenomena may proceed from unintelligent sources, or, in other words, that effects may transcend their causes by a difference as vast as that which distinguishes the lower realms of matter from the higher spheres of mind. We are forced to discard all such ideas for the simple reason that they violate the common judgment of mankind.

These observations are deemed sufficient to establish the fact, that the more remarkable phenomena known as the Spiritual Manifestations wholly transcend the capacity of mere material causes, and can, therefore, only be referred to intelligence. The invisible powers obviously possess, among other attributes of a subtile spirituality, a superhuman perception of our inmost thoughts; a surprising knowledge of past events, and distant objects and occurrences; a mysterious influence over the principles of life and thought, as illustrated in the vital and mental phenomena of human beings in all ages; a power to paralyze the body, to arrest disease, and to suspend and restore the use of the senses and the exercise of the mind. They move our senses from within, and mystic voices break the silence and echo through the unsearchable depths of our being. They shut up the windows of the spirit and darken all the mental horizon, and then great thoughts are written in flaming characters which flash through the gloom, vividly as lightnings gleam in the midnight sky. They withdraw the veil that conceals the interior world, and living men, entranced like the Revelator, are 'borne away in the spirit' to scenes of unclouded splendor and supernal magnificence. They influence the elements and hold in subjection the laws of physical nature as mortals have never done. That these phenomena immeasurably transcend the utmost power of all material forces is self-evident to the humblest capacity, and that they do not depend on the unassisted action of minds in the body, is a truth, which, in my judgement, is susceptible of the clearest demonstration. I shall do what my limited time, space and abilities will allow, to place this point beyond reasonable controversy.

I will now invite your attention to a cardinal fact which careless observers overlook, notwithstanding its profound importance. It is well known, that the agents employed in the manifestations are accustomed to give the same general account of themselves wherever the phenomenal exhibitions occur. Invariably, so far as my knowledge extends, they claim to be *Spirits*, and utterly refuse to acknowledge any other name or character. This I must regard as a most significant fact. The accounts they give of their conditions in the other life, and their designs in visiting our sphere, appear to be modified, in some instances, by the personal peculiarities of the media, and the preconceived opinions and prejudices of the persons in whose presence the phenomena transpire. But on the one most essential point there exists a universal concurrence in the testimony of the invisible powers. When Dr. Taylor wrote, under the impression that his arm was moved by "detached vitalized electricity," the power itself claimed to be spiritual. Our friend of the *Tribune*, who is not entirely satisfied whether it is mesmerism, clairvoyance, delusion, spirits or all of these combined, yet receives the unqualified assurance that the unseen actors are veritable spirits and nothing else. When Dr. Richmond goes to investigate, believing the agency to be od-force, psychology, deception, electricity, magnetism, vacuum, nervous irritability, hysteria, insanity, or some other principle of his faith and philosophy not now remembered, I desire you to notice that the mysterious visitants still affirm that they are spirits. Send the priest of the parish who knows—of course he knows—that it is all Witchcraft and the Devil, and the invisible presence at once comes forward and ventures to confront even the parson, by preferring the same claims as before. A thousand newspaper editors, who are sure it is all jugglery, are powerless to extort any such confession from the actors behind the screen: And is not this singular pertinacity wholly irreconcilable with the hypothesis that ascribes the responses to embodied minds?

The fact just stated is of fundamental import, and must be admitted to have an intimate bearing on the present issue. It is manifestly adverse to all the speculations of Materialism and stamps as legitimate the claims of the Manifestations to a Spiritual origin. That the facts everywhere disclose the diversified operations of mind, is apparent to all observers, and this truth may be no less conspicuous in ignorant and false communications, than in those of an intelligent and reliable character. The controlling power is obviously homogenous with that which determines our own thought and volition. It perceives and remembers; it approves or disapproves; it reasons and understands; it exercises

faith, hope and charity, and expresses sympathy, joy and devotion. No rational man who has devoted a single hour to the investigation, under favorable circumstances, will deny this, or attempt to resist the conviction that the whole affair, in its genuine phenomenal aspects, bears this striking resemblance to the operations of mind as illustrated in our own experience. And yet, it is abundantly evident that the intelligence is not in, or of, ourselves. Among the reasons which warrant this inference I have only space to note the following :

1. In numerous instances the disclosures transcend the utmost capacity of our minds and the present limit of all merely human attainments. Many interesting facts are communicated, before unknown, and particular events are announced previous to their occurrence.

2. The mental power as exhibited in the Spiritual phenomena is, in many veritable cases, independent of, and opposed to, the action of our own minds. This is evident from the fact that the results are often at war with our earnest thought and intense desire. The invisible intelligence not unfrequently disputes our deepest convictions, it subverts the strongest will, and subjects many persons to a severe discipline that mortifies their pride, and perhaps openly rebukes their evil passions and unrighteous deeds.

3. It acts on unorganized matter mysteriously and powerfully. The mind in its earthly relations can not produce so much as the feeblest semblance of these marvelous effects, and I hazard nothing in saying that, it yet remains for the unassisted human will to furnish the first illustration of such a power in the whole history of the world.

But I desire to enforce in a still more emphatic manner the only conclusion, respecting the origin of the phenomena, that is at all compatible with the fact that the unseen actors, everywhere and on all occasions, claim to be spirits. This fact, if I do not over-estimate its importance, must preclude the acceptance of even the most plausible earthly theory. If the so-called Spiritual Manifestations are, in all cases, the offspring of embodied minds, it is but reasonable to infer that they represent the ideas entertained by such minds. When we speak or write, we are accustomed to express our own views and not those of another, and should the mind adopt any other mode of communication, the instrumentalities employed would doubtless yield to its action and become the exponents of its living thought. If the medium were the source of the intelligence, or if the responses were delivered by some member of the circle, they would not only be limited by the knowledge of that person, but would precisely conform to his idea. Now the genuine facts of the

Manifestations—and we shall aim to treat of no other in the present series—*do not exhibit this conformity*, as I will prove by reference to specific examples whenever the evidence shall be demanded. At present I need not occupy my limited space and the reader's attention, by a citation of particular cases, when no candid and intelligent man will venture to dispute the position. If the intermediate agent, employed in the production of the Spiritual phenomena, were left to the direction of minds in the body, it would render such an account of its name and nature, in the different circles, as would best accord with the preconceived ideas of the company. It is impossible to disguise this fact for a moment. Either the combined mental force of the circle, the will of the medium, or some positive intellect present, would determine the result in every instance. If the controlling mind entertained the idea that the phenomena were merely electrical vibrations, resulting from human volition or some incidental circumstance, the peculiar claims of the mysterious power would correspond to these impressions. If the people believed it to be all jugglery, the agent would so decide; and in all cases it would express the internal conviction, or obey the executive function, of the mind. But instead of this easy conformity to the predominant idea, it persists in telling the same story on all occasions. I insist that this fact constitutes a sufficient refutation of the hypothesis that ascribes the veritable Manifestations to the action of embodied minds, and I ask for it that deliberate regard which its profound significance demands.

Having occupied the space allotted to this letter, I will now briefly conclude. In my next I shall endeavor to commence a classification of the Spiritual phenomena. In attempting to sustain the position that departed spirits *do* hold intercourse with men on earth, I am supported by the experience of many noble and gifted minds, in all ages, and, in a most essential sense, by the common faith of the world.

Earnestly desiring that the truth may be honored, by a candid hearing and a practical conformity to its requirements, I remain,

Yours fraternally,

S. B. BRITTAN.

REPLY TO S. B. BRITTAN.

NUMBER ONE.

MY DEAR SIR: A friend of mine once expressed a great preference for Episcopal meetings over all others because *there* he had a chance to "jaw back." This is now my privilege in the discussion. I have but just received your "preliminary observations," and begin my replies with something of the same sort. Engaged as I am in the practice of medicine in a country place—in a muddy region and a fickle climate—I am constantly beset with interruptions that none but the most *stubborn saint* could endure. The time demanded by this subject for *investigation* and *arrangement* I can not command, and I must, in my replies, follow at a respectful *distance*, beset by the same difficulties.

I must notice, in passing, a few thoughts in your last four replies. I find the remark in number nine that "od-force preaches on Sundays, and edits newspapers." On this point you either misunderstand or misrepresent my views. You attempt to involve what I have said on od-force and vital electricity in confusion, and the term "*materialism*" is constantly repeated to sustain the idea that no *higher* intelligence is indicated in my theory of these manifestations, than those agents. You gravely argue this point in your opening on the affirmative. In this course you are doing yourself great injustice. In a large majority of the phenomena, an intelligence is clearly admitted, and in all such facts I constantly maintain the *agency* of the *human mind*, and only mention these *agents* as the instruments used by the mind. A very few physical facts can be already explained by attraction and vacuum, and in many of that class of facts I see mind acting where others see none.

I use the term *involuntary will-force*—you plainly recognize an *involuntary* mental movement in your observations. The laws of gravity may be overcome by mere physical agents—but mind is constantly engaged in overcoming these laws, and is designed for that very purpose.

You ask me if I expect to "achieve an honorable *distinction*" by writing what I have? I can only say that I care *infinitely* less than

nothing about that. One hundred and fifty years since the whole civilized world was imputing witchcraft to the Devil. No intelligent man now would seriously advocate that nonsense. Judge Story once exclaimed, "Let Witch Hill remain forever memorable of this sad catastrophe—not to perpetuate our dishonor, *but as an affecting, enduring proof of human infirmity.*" A century hence the theory you teach will, in my humble judgment, elicit the same apostrophe. I can wait very patiently that length of time. I am not in a hurry to get a verdict in my favor. I am not aware, as you charge, of having "modified and mutilated" Reichenbach's Dynamics. Will you inform me wherein?

In alluding to *authorities*, you make quite a show. You introduce *authorities, great names, and the opinions of great men.* I only quote authorities for *facts.* You must be aware that at the close of the seventeenth century the entire literary world advocated Demonology and Witchcraft. Doctors, lawyers, divines, judges, crowned-heads, and congressmen, all agreed. You and I can see their folly—and laugh at the great men. Herodotus once taught that the sun was *blown out of its course* by high winds, which accounted for its change of position. A grave philosopher once taught that lightning struck *churches* more than all other buildings—*because the devil owed them a spite,* and split his *infernal fire* on their *lofty spires.* Bacon died a determined opponent of the Copernican system—but he had done more to build it up by his discoveries than all the world beside. The English judges, from Coke to Hale, gravely consigned men and women to the flames for the crimes of sorcery—and of what use, then, are the mere opinions of great men? Give doctors a *fat fee,* and senators an *appropriation,* and they will go to the *bottom* of it—but on matters of a Spiritual nature they are singular specimens of human credulity. In this connection, in your tenth reply, you again attempt to argue that I attribute all the phenomena to vital electricity—or od-force—and think it strange that Mr. Gordon *should fly,* by such a force. The eagle, by will-force, so rarifies the od-force of his body as to rise high into the air—even beyond sight. Gordon will do that very thing if he is not cautious. Cotton Mather says of the New-England witches, "They would *fly like geese,* and be *carried along with incredible swiftness,* having *but just their toes on the ground—*sometimes *not in twenty feet—*and their arms waved like the wings of a bird." This application of will-force to the human body is certainly singular—it is putting on *some steam.* Take care of friend Gordon.

In your eleventh reply you attempt to break the force of Mr. Davis

and the Tribune's facts, that "Irish od-force," did, by the aid of mind, smash the bedstead. So says the seer. High Rock was once the residence of a grand sorcerer, called Moll Pitcher. May it not be her work? The Irish girl had an impulse to sing—her mind seizes the vital fluid, impels it from the lungs, the air is driven with force from the lungs—moves the surrounding air in contact with the mattress and bedstead—and her body, the air, and the furniture are all surrounded and permeated with her vital emanations—and her mind in this manner plainly has a *perfect connection* with the movements.

A word on the facts from the *Tribune*: In your first proposition you say, "animal bodies are better conductors than wood," and follows the "best conductors," and would therefore "stay in the human body." The law of all fluids is *equilibrium*, and some *small share* of fluid would go into the table, if it had less than the body. Note the fact. The persons sit *half an hour* with their hands on the table—it moves—they rise—it moves off, and *revolves* from *end to end*. The Baron says *od-flame*, when brought in contact with bodies, may be bent around them like the flame of a candle, and creeps along the surface in the same manner. That the *cuticle* is so bad a conductor as to render it "*difficult or impossible*" to transmit the nerve-aura, is at variance with all the facts. That all experiments in this department show only the movement of a *small needle*, is wholly incorrect. Had the table been insulated the experiment might have been more perfect, but not prevented—the fact that the operators had to *follow it up* to keep it charged, shows that a *constant supply was necessary* to continue the experiments.

Experiments in *odic influences*, and in *willing matter*, show the following facts:

1. That *odic influence* from *males* causes a *vibration* of the odometer *north and south*; from *females*, *east and west*; from *both together* it *revolves in a circle*.

When the odometer is suspended from the right hand of males, the vibration is north and south; from the left hand, east and west; from both, a *circle* is the result—and so of females.

Now, my dear sir, that experiment with the table annihilates all your labored propositions. The fact of its *revolution* from *end to end*, shows that the influence was from *both sides* of the body—or from males and females. Experiments in the *Journal of Man*, vol. iii, number 7, show that a bar of iron, weighing ten pounds, was *willed*, and with as *much ease* as a small key. The odometer revolved as *told*, just by *pronouncing the word*, as perfectly as when *willed*.

Again: take a circular plate of steel one foot in diameter, put on it a handful of shingle-nails, pass a current of electricity on to the plate, and the nails all range from the center toward the circumference, with perfect accuracy—showing beyond cavil that electricity acts from the center toward the circumference of bodies. Now apply this to the table, and your propositions vanish into nothing.

The cases of disease—of *propulsion—gyrations*, and *rolling*, illustrate this law: one force moves forward and back, another across, both combined revolves the body—the centripetal and centrifugal forces are certainly involved in our existence. Let your experimenters with the table apply the right hand—only—then the left—and then both, to the table, and you will get the propulsion and *revolving* of the table. The will has control over this revolving force—and may be seen in the Whirling Dervishes. When the will loses its control over these forces, the body obeys the law of the force which impels it. Man is a microcosm—a *little universe*.

How much the impulse of the mind, the *desire* to make an experiment on the table, had to do with it, we can not see—intelligence is not clearly indicated in that experiment—but it does most clearly illustrate the law of *pouring fluids* from the center of a body toward the *circumference*.

Your reply to my last letter indicates the spirit of a man determined to defend his country “right or wrong.” I was sorry to hang such a mill-stone around the neck of your subject—but I have one still heavier. When I state that the earth produces best when in a *negative state*, you assume that the *fact* is the *reverse*—because the *atmosphere* is shown to be *highly electrical* by frequent *storms* and much *lightning*.

The earth, friend Brittan, and the *air*, are *two* different bodies—and the *atmosphere* is positive, while the earth is negative—it is the *male principle* apparently in the phenomena of vegetation. That was a blunder—and you did not intend to make it—so I will not mention it. Swedenborg used to reason that the *Universe* was a “Grand Man.” My reasoning has convinced me that the Universe is a “Grand Woman,” since the mighty impulse which animates each seems to be to produce, adorn, beautify, to love.

My twelfth letter is based on the broad doctrine of “*geological periods*” on the *law of circles*. The influence of various atmospheres is seen in the vegetable and animal varieties of the torrid, temperate and frigid zones. Any sudden change in the atmosphere of such regions is always seen in its effects on animal and vegetable life. In 1356, after earth-

quakes and eruptions, the *black death* began in the north of Europe, and swept Greenland of its inhabitants, and vegetation—left it a graveyard. In 1783, Yocal Scapter, in Iceland, had an eruption—vast quantities of lava were thrown out—the air was poisoned—Iceland was a charnel-house—the ribs of man and beast contracted on their vitals—their limbs became distorted—throats and heads swollen—their muscles shrank—their gums and tongues rotted, and their teeth fell out.

Priestly tells of an eruption in the West Indies, where all the inhabitants were affected with violent headache—metallic furniture became rusted and oxydized. Webster speaks of a thunder-storm in New-England—all the inhabitants over a large region had dull, heavy headache, and apoplexy was epidemic during the year. When comets enter our solar system their attraction on our atmosphere of course gives rise to eruptions. Our larger planets, revolving in the periods of eleven, thirty, and eighty-four years, would, in a favorable position, when nearest our globe, have the same effect—and one is struck with the return of these phenomena in numerous cases, in nearly these very periods of time.

The law of *periods*, or *circles*, is seen in every phenomena of vegetable and animal life. The snow-flake—the bud—the flower—the fruit—the tree—its top—our globe, and planets, and sun, are circular bodies—alike seen in the drop of water, and the sun that stands in the center. All planets moving around the sun—the system around other systems—and the whole around the Eternal Deity—the God the center of the whole—controlling by the impulse of his mind all planets and systems. Mr. Fishbough is right in his “Macrocosm”—all but his “patch-work” of “special providences.” In all these marked geological periods we see vegetation—the atmosphere—animal life—disturbed and excited, and the mind of man shares in it. Fevers, plagues, and pestilence, always come—and never unattended by the *electric temperament* which we see so universal now. Vegetation is not only quick and rank—but men mature with great rapidity. In the period of 1792, up to 1800, the earth everywhere showed signs of disease. The French, in their strange frenzy, showed mind such as the world does not now exhibit. All the prominent men of that revolution were young men. Barnave at 30, St. Just at 20, showed mental powers of the broadest cast; Mirabeau, Madame Roland, Vergnaud, and a host of others, were all young. “Imagination,” as with Wise and Petin, perhaps would account for this wonderful phenomenon. So of the men of our own revolution, though slower—and the Indian tribes are no excep-

tion. The people of the West, in 1800, were in a mental and moral blaze—20,000 frequently attended at one camp-meeting—3,000 or 5,000 often lay prostrate under one sermon, slain before the Lord. Jerks and convulsions often affected whole congregations. A vast impulse to religion and morals passed over the land. In 1811 a tremendous earthquake shook the valley of the Mississippi, and reached to Maine. This is a grand law. Changes that thus effect mind and body quicken vegetation, and usher into life myriads of the lower forms of life—fills the streams with fish—covers the earth with verdure and fruit—must by a natural law of *universality* disturb and push upward the human race. During that period all the world was busy with *electricity*. During these periods, all history shows, that our marked men are ushered into being. I could fill a volume with such facts. Our atmosphere is becoming purified—our nervous temperament is quickened—the brain unfolded—the moral and intellectual regions looming up. In the *very elements* in which we exist is *planted the law* for our unfolding, like the germ oak in the acorn—or the central speck which unfolds into a fetus. Once our thick atmosphere would only permit the saurian to live—now man lives, and the rose blooms.

I must devote the rest of my space to your “preliminary observations.” In reference to what I have written, you still argue that I ascribe it to *material agents*, and that mind being manifested, I ascribe to *material matter* the powers only manifested by mind. This constant and reiterated perversion of my position is a deep and lamentable outrage on yourself. I shall not again correct it. The “materialism” of my argument exists in your mind only, and deludes you at every step. At the close of your remarks, after asserting—as I have always done—that *mind is manifest*, you make the strange remark, that it transcends the powers of “embodied human mind,” to which, you are well aware, all the intelligence is ascribed by myself—and yet you ask, Can “eels account for prophecy?” Can od-force preach on Sunday? Can electricity write books? You have shown a great hurry in your impatience to get along and get at the subject. Let us take time, and not worry ourselves. You dash along over the whole ground very strangely, upsetting everything in your way—indeed, a “carpet bag” would stand no chance of lying still in your wake. You trot out boldly into the ring, and if things don’t move in a circle, it will be no fault of yours. I of course left the “*phenomena*” for you to dress up, it being your particular child. You will, of course, make it look better than I should. I do pretend, however, to have shown a rational origin for the *strange*

physical temperament and the physical signs following, which we are observing, and have given a broad mass of examples of a *similar* condition in all ages of the world.

You make the strange statement that "potential agents, if left to themselves, *never move agreeably to any mental formula we may be pleased to dictate.*" If mind is brought in contact with physical matter, as in our bodies, it of course is not "*left to itself*" when under the control of mind, which is, to a certain extent, superior to matter. Why did you not say, that if *life* was knocked out of the human body, it would not move because "left to itself," having no mental formula to disturb it—and its "natural action being *interrupted by mechanical and other means.*" After letting off this *circular* proposition, thick in the distance come "glimmering stars"—"solar rays"—"pale moonlight"—"the winds blow"—"echoes ring"—"masts quiver"—"oaks creak"—"tempests splash"—and the conclusion is, that physical nature will not obey us. You refer, I presume, to the fact that the laws of gravitation take their own way—and still we have before us a fact, every moment, of man, by the *force of will*, constantly *overcoming the laws of gravitation.* Man is a lucky machine, contrived of body and mind, for that very purpose. In our present condition we can overcome those laws by *will-force directly* but to a limited extent; by *contrivance*, to a still greater extent—as seen in all mechanics.

Now, friend Brittan, let me put a flea in your ear on this point. I learn from Swedenborg, Prof. Brittan, and all Spiritualists, that *Spirits* are *organized bodies, of mind and imponderable matter*—their bodies *so light* that human ingenuity can not weigh them; in fact, the *dead body* is as *heavy* as the *living*—and the spirit of man, when *drawn out* of its tenement is not *ponderable* to human intelligence. Admit its heft to be that of hydrogen *gas*—sixteen times *lighter than air*—and, the moment it gets its foot loose from the body, it would be driven from the earth with the speed of lightning—mounting upward, like the balloon, through ether and space, among hail and clouds and planets, till it found its local position agreeable to the laws of gravitation. No bolting here—stand up to fact. If the spirit is *imponderable*—and it is, so far as we know—it would be driven into the regions above by the force of some tuns—and, so far as we know, with mediums to help them, they have only moved some 500 pounds. In starting, we *assumed the fact* that *spirits existed*—but we can not allow you to *assume that they are back here*, till you show they can come, agreeably to the laws of matter.

They are *bodies*, and must obey the same law that controls atoms and globes.

How much *will-force* will enable them to overcome the laws of gravitation? *Perhaps attraction* turns the *other way* in their case. Let them come according to law, if they come at all. The savans, in their *computation*, must remember that, when "killed," they '*get back easier.*' What say you, Bro. Brittan? The fact that all agree that they are spirits, proves nothing; and it's the only thing they do *agree in*—and not even in that. At the close of a lecture on spirits, a gentleman rose and asserted that "*he knew it was all from the Devil, for his mother came up and told him so*"!

You get no knowledge *lying outside* of the *human mind*—the communications are stamped with *humanity*, fitting to the *prevailing idea*, in a multitude of cases, and showing the *jumble* of the dream-state in many others. Let spirits be obedient to the "*powers that be.*"

Yours truly,

B. W. RICHMOND.

BRITTAN AND RICHMOND'S DISCUSSION.

NUMBER TWO.

VOCAL UTTERANCES OF SPIRITS.

DEAR SIR: Some persons complain that the Spiritualists are disposed to theorize too much, and that they are laboring to *force* a theory on the world, while they should be satisfied to observe and record the phenomena that may occur, leaving it for time and future developments to determine their origin. I am induced to refer to this complaint because it is erroneous and unjust. I have yet to learn that those who entertain the spiritual idea are especially obnoxious to this charge. Indeed, this business has been monopolized by the opposition. What have the unbelievers done, hitherto, but indulge in the most improbable speculations? Who shall number their theories to-day, or exhibit the relations of those theories to the rational faculties of man? It is true we are disposed to credit the claims of the mysterious visitors. It may be fairly said that we are civil enough to let them tell their own story. They affirm that they are *Spirits*, and are accustomed to prove it, and to establish their personal identity by a great variety of modes. Very often the evidence afforded is of the most satisfactory nature, and the rational believer, instead of attempting to force a theory of his own, merely honors the claims which his reason can not reject.

Without further delay, I will now proceed to a citation of such facts as, in my judgment, illustrate the claims of the spiritual idea. I find that the facts adapted to my purpose are extremely numerous, but the limits to which I am restricted in these letters, will only enable me to introduce a few examples of each particular class. The presence of an invisible intelligence has not unfrequently been indicated by VOCAL SOUNDS of a mysterious and significant character. Many persons in different ages and countries have heard voices, both strange and familiar, sometimes proceeding from the visible psychical forms of persons known to have departed this life, while, on other occasions, these mystical utterances have occurred with equal distinctness when no form was discernible. The examples which I shall present on the present occasion will be chiefly of the latter class. I shall select, from those that come

to my mind while writing, such facts as will illustrate my idea, without regard to the time and place of their occurrence, my object being to show that spirits have often spoken to men. I shall first instance, briefly, a few cases recorded in the Scriptures.

In the book of Genesis we have an account of the expulsion of Hagar and her son from the household of Abraham. They were driven into the wilderness and left to wander without the means of subsistence; and Hagar, in despair, sat down and wept, saying, "Let me not see the death of the child." Then an angel "called to her out of heaven," or from above, and ministered to her wants.

In Numbers, chapter xxii, we have a remarkable account of the appearance of an angelic personage to Balaam. The presence of the spirit, was indicated by his wonderful control over the organs of the beast—the dumb animal, whereon the magician rode, being impelled to speak in an audible and intelligent manner.

Elijah was a medium for spiritual communications. It is related in the nineteenth chapter of the First Book of Kings, that a spirit came to him and directed him to take food before starting on a journey to Mount Horeb. Subsequently, and during his stay in the mountain, he was again addressed in a "still small voice," which, according to the account, emanated from an inhabitant of the Spirit-world.

In the fourth chapter of Job we have the following sublime description of an interview with a spirit: "In thoughts from the visions of the night, when deep sleep falleth on men, fear came upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face; the hair of my flesh stood up. It stood still, but I could not discern the form thereof: an image was before mine eyes; there was silence, and I heard a voice saying: 'Shall mortal man be more just than God? Shall a man be more pure than his Maker?'" In this case the sense of hearing appears to have been most successfully addressed, the occult presence being but imperfectly disclosed to the vision. There was an image before the eye, but it was dim and shadowy, the precise outline not being distinguishable.

In the fourth chapter of Daniel it is said that, while the king of Babylon was vainly boasting of the magnitude of his power and the glory of his empire, "there fell a voice from Heaven, saying, O, King Nebuchadnezzar, to thee it is spoken; the kingdom is departed from thee, &c." Agreeably to the narrative the king was immediately driven from his palace to herd with the beasts of the field, and thus the prediction was signally verified.

Saul being on his journey to Damascus, to persecute the believers in Spiritualism, was suddenly arrested by Spiritual agency, and he heard a voice saying unto him, "Saul, Saul, why persecutest thou me?" There are many similar examples recorded in the Jewish scriptures, but I must have recourse to other authors and to the unpublished records of human experience for further illustrations.

The founder of the Pythagorean philosophy, who lived some six hundred years before Christ, was, on one occasion, crossing the river Nessus, with a number of his personal friends and disciples, when a loud voice was heard by the entire company, apparently proceeding from the bosom of the waters, saying, "Hail Pythagoras!"

Josephus, in his account of the Jewish wars, relates that before the destruction of Jerusalem by the Romans, and while the priests were performing the rites of the Temple-worship, there was heard within the hallowed precincts, mysterious voices, as of an invisible multitude, saying, "Let us go hence."

Swedenborg, during the last twenty-nine years of his life, was accustomed to converse with Spirits, who often appeared and spoke to him like other men. His first experience of this kind occurred in 1743, while he was dining at a hotel in London. He states in a letter to a friend, that while eating he was suddenly startled by a loud voice from a spirit in the corner of the room, who warned him not to indulge his appetite too freely.

Mrs. Crowe has collected a great variety of facts of Spiritual intercourse, most of which will admit of no explanation on the principles of physical nature. I will select three examples, from among a large number equally interesting, to further illustrate the ability of Spirits to speak in an audible voice.

"Grotius relates that When Mr. de Saumaise was councillor of the parliament at Dijon, a person, who knew not a word of Greek, brought him a paper on which was written some words in that language, but not in the character. He said that a voice had uttered them to him in the night, and that he had written them down, imitating the sound as well as he could. Mons. de Saumaise made out that the signification of the words was, 'Begone! do you not see that death impends?' Without comprehending what danger was predicted, the person obeyed the mandate and departed. On that night the house that he had been lodging in fell to the ground."

"An American clergyman told me that an old woman, with whom he was acquainted, who had two sons, heard a voice say to her in the night,

'John's dead!' This was her eldest son. Shortly afterward, the news of his death arriving, she said to the person who communicated the intelligence to her, 'If John's dead, then I know that David is dead, too, for the same voice has since told me so;' and the event proved that she was correct."

A Mr. J. related a singular personal experience to Mrs. Crowe. He had been ill, and there being no apothecary in the immediate neighborhood, had been accustomed to send to a village some five miles distant to procure medicine. "One night he had been to M—— for this purpose, and had obtained his last supply—for he was now recovered—when a voice seemed to warn him that some great danger was impending—his life was in jeopardy; then he heard, but not with his outward ear, a beautiful prayer. 'It was not myself that prayed,' he said, 'the prayer was far beyond anything I am capable of composing—it spoke of me in the third person, always as *he*; and supplicated that for the sake of my widowed mother this calamity might be averted.'" It appears from the further details of this case that, when Mr. J. was about to take his medicine, he fancied there was something peculiar in its appearance, and his suspicions were excited. He hesitated, but at last took half the prescribed quantity. This, however, was speedily followed by the most alarming symptoms; the chemist had made a mistake, the compound contained a deadly poison, and notwithstanding the smallness of the dose the patient with difficulty survived its effects.—(Night-side of Nature, pp. 82, 85, 87.)

The life of Jung Stilling affords many interesting examples of Spiritual intercourse and guardianship, one of which I will briefly state, as it illustrates the particular phase of the Spiritual phenomena treated of in this letter. Stilling, having occasion to address his friend Hess, felt, while he was writing, a deep interior sensation, as though a strange voice had spoken within him, assuring him that his friend 'Lavater would experience a bloody death.' He therefore communicated this impression in his letter to Hess. Two months after, Lavater was mortally wounded by a Swiss grenadier.

Captain Griffith, commander of a New-Orleans and New-York packet ship, gave me several remarkable incidents in his experience, which clearly indicate the guardianship of spirits. I will here introduce a single example. Captain G. retired one night while at sea, with a fresh breeze blowing toward the land. The weather was not favorable, but my friend presuming that he was several hundred miles from shore, apprehended no danger. He had been in his berth a short time, and was

beginning to yield to the influence of sleep, when he was suddenly aroused by a cry of "Breakers ahead!" He started and ran on deck, but finding that all was right, returned to his room. He had well nigh composed himself and was beginning to feel drowsy, when he was again disturbed in a similar manner. He went on deck, as before, but could perceive no danger, and again he retired to his berth. He had partially lost his outward consciousness, when he was once more startled by the same terrible cry! He now thought he perceived a light under the lee, and that he heard the hoarse sound of the breakers. He proceeded to the deck for the third time, and glancing to the leeward he actually descried the light, and could plainly distinguish by the sound of the waves that he was rapidly approaching the shore. The watch had not discovered the danger. Captain Griffith was the first to give the alarm, and to issue the order 'to round to,' and he very narrowly escaped the rocks in changing the direction of the ship.

In the SPIRITUAL TELEGRAPH of September 4th, 1852, D. J. Mandell relates a singular fact, concerning a young man in Massachusetts, who had sometime before buried his father. The youth had been in the habit of treating his mother with marked unkindness. This misconduct was continued until it became the theme of common remark in the neighborhood. One day this undutiful son came in from his work, and, with an air of uncommon solemnity, he said to his mother, "I shall never treat you ill again." Mr. Mandell learned on inquiry that, "the son had been warned by the voice of his deceased father, when in the open air." Subsequently, what purported to be the spirit of the father communicated the following, which the invisible intelligence declared to be the words he had addressed to his son, and which had so affected the latter: *I have seen your treatment to your mother. Go and do better hereafter, or I will appear to you!*

Some time since a friend gave me an account of a most interesting incident in the life of a Methodist clergyman, which I will introduce in this connection. My friend had the story from a reliable source, and I believe it to be well authenticated, though I can not at this moment recall the name of the preacher, or the precise locality of the occurrence. The clergyman, who, I am informed, is still living and resides in this country, was traveling on horseback in the north of England, when the interesting incident occurred. It was winter, and a severe snow storm prevailed at the time. He was pursuing an unfrequented road which was obscured by the heavy fall of snow. Evening came on and the deepening gloom rendered it impossible to determine whether he was

riding in the right direction. However, he continued to wander on, though unable to perceive any sign of a human habitation, and doubtful whether he was every moment drawing nearer to his destination or to destruction. At length, night invested the dreary landscape and all outward forms, in her soft mantle woven of the shadows, and the traveler began to realize more deeply the nature of his situation. He felt some apprehension, and his fears struggled with his confidence in the Divine Providence, when—suddenly—his meditations were interrupted by a loud voice, that seemed to come from the upper air, with the startling power of a trumpet-blast. The voice uttered, as nearly as I can remember, the following emphatic words: "Stop! Stop! Stop! Turn about! Turn about! Turn about!" The horse stood still, and his rider instinctively obeying the voice turned the animal round, when he perceived, a little off from the direction he had come, a light that seemed to indicate the locality of a dwelling. Instantly inspired with the hope of finding a place of security from the dangers of the night, he directed his steps toward the light, and soon found that it shone from the window of a cottage, where he obtained a comfortable shelter. The storm subsided about the same hour, and on the following morning, the tracks of the horse being distinctly visible, he felt a curiosity to visit the spot where he was arrested by the mysterious voice. Accordingly, he pursued the path to its termination, and was utterly amazed to find himself standing on the very brink of a chalk cliff some two hundred feet above the water! Had he proceeded ten feet further he would have plunged into the abyss below!

But I must here conclude my citation of facts, in illustration of this particular phase of the Spiritual phenomena. Many other examples, equally well adapted to my purpose, crowd upon me, but I am wanting in the space to record them. It will readily be perceived that, the facts already adduced are of the same general class; hence, though scattered over a period embracing thousands of years, I have thought proper to bring them together in this connection. If they have any significance, they most certainly prove that spirits have been accustomed to speak to mortals in all ages, and that among the various modes of communication adopted, the one under consideration affords many convincing examples, before which an honest skepticism must retire in silence, while human art and physical science are powerless to suggest an adequate cause.

Although it is not incumbent on me, in the present instance, to attempt the elucidation of anything beyond the single fact of the intercourse between spirits and men, it may, nevertheless, be interesting to

observe, that the foregoing examples disclose three distinct modes of operation which may be thus distinguished :

1. The organs of men and animals are used in the production of articulate sounds. In this case the spirit *en rapport* acts on the electrical forces of the nervous system and distributes them, so as to produce muscular action without the agency, and, very often, *in opposition to the vigorous efforts of the medium*. Of this particular class, only a single example occurs in this letter, the one cited from the book of Numbers.

2. Another mode is by acting from *within the subject* on the sensational medium, in such a manner as to produce a kind of sensation very much resembling the external hearing, and known as the *interior voice*. It is not improbable that the "still small voice" which succeeded the tempest, the earthquake and the fire in Horeb, was a phenomenon of this description. The cases of Mr. J. who took poison, and of Jung Stilling, manifestly belong to this class, and are striking examples.

3. Another and more general mode of operation, appears to consist in producing electrical disturbances on the auditory nerve, as in the ordinary process of sensation. However, I am persuaded that these effects may be produced in two ways, and yet the observer may be unable to distinguish the difference, for the reason that the sensational phenomena, of which alone he is qualified to judge, are in all respects the same. The spirit may disturb the elements that compose the atmosphere and the sensorium may be impressed by the undulations of the atmospheric medium, as in the ordinary production of sound ; or, the intelligence may act directly on the auditory nerve causing the same nervous and cerebral excitation. The examples comprehended in this letter, and not previously classified, appear to be illustrations of the third general mode of spiritual-vocal communication.

The ordinary laws and processes of Nature are uniform. It certainly will not be pretended that their prevailing modes of operation have ever been varied so as to conform to the particular desires of men. The very persons who have studied the principles of the outward universe most profoundly, have been accustomed to reject such facts as I have introduced in this letter, because, in their judgment, nature has never produced any analogous phenomena. It surely will not be alleged that these mysterious voices were the result of any species of fraud. Neither will the rational mind regard them as mere creatures of the imagination, since it can not be shown that any of the parties who were the living witnesses were expecting to be addressed in this peculiar manner, or that they could have anticipated the occurrence of the facts. L

trust that no one will resort to the absurd assumption that, in all these cases, the evidence of the senses was deceptive. Neither the human mind nor body could have produced the results, by any involuntary action, or in such a manner as to occasion an unconscious self-deception. To indulge in such a conjecture is to transcend the utmost limit of probabilities, and to trifle with the whole subject. It will avail nothing to refer to other facts of a doubtful or spurious character ; it is useless, moreover, to prove that some men are sick and others credulous, or that jugglers may deceive those who are unpractised in their arts. *I desire to admit all this in advance, that my friend may be spared so much unnecessary labor.* I now respectfully submit that there are but three ways to dispose of the particular facts, to which your attention is here invited : First, prove that *they are not facts* ; Second, admit the reality of the phenomena, and account for their occurrence without spiritual agency ; or, Finally, the facts must be accepted, and their peculiar claims respectfully acknowledged.

In my analysis I shall venture, in all cases, to regard *the nature* of the phenomena under discussion, and to disregard all extrinsic circumstances. The undeveloped mind is accustomed to repose on mere externals. It respects the truth on account of the medium, or on the authority of the record, rather than for anything intrinsic in itself. This is wrong. Reason and conscience require us to value the facts for the reason that *they are facts*, and for nothing else. I shall not stop to inquire whether the truth has been endorsed by great names, or to ascertain if it be under the seal of the councils. It may be reviled and persecuted of men ; but if it bears the image and superscription of Heaven, I will religiously observe its claims.

Yours, fraternally,

S. B. BRITAN.

REPLY TO S. B. BRITTAN.

NUMBER TWO.

DEAR SIR: Before proceeding to the explanation of facts in your second letter, I must put you back on the *point* you have *assumed*, j. e., that spirits are back here. My second point against such a supposition is, that spirits being *disembodied persons*, and having a transcript of all the bodily organs, the lungs must come into consideration. All our knowledge of *man*, at least, shows that the atmosphere is essential to his existence—he must *breathe*—and the chemical changes produced in the blood is well known—that a constant renovation, or *calorification*, of the blood is indispensable to animal life. The whole phenomenon of life seems to be chemical—and all our food undergoes the action of chemical agents before it can be appropriated to the work of nourishment. The question is often asked, What do *spirits live on!* what do they eat? Analogy teaches me that they live on the *atmosphere*, found in their *particular locality*, and it would be more abominable to suppose that spirits could breathe our atmosphere than to suppose that we could breathe in *salt water*. Mahomet makes his bad followers in the spirit-state swallow boiling water, filled with thistles and briars. Another system, makes lost spirits breathe the fumes of brimstone—and you at once say that such opinions violate all analogy, and all known laws of animal life; but it is not half so ridiculous as the opinion that *spirit-beings*, with *imponderable bodies*—with brain, nerves and lungs—could enter our *atmosphere*, and *breathe a medium or matter vastly more dense than their own bodies*. Get that idea clearly before your mind, and then try to “*imagine*” how supremely repugnant to common sense such an opinion must be.

In your opening ‘*preliminaries*’ you give *great weight* to the fact that all the *responses* assert, that this *unseen agency* is spirits. Insane people, in a multitude of instances, affirm that they are harassed by *spirits*. This fact constitutes one strong identity between them and the medium state—they often get it into their heads that they are God, or Christ, or the Holy Ghost. Suppose one half of community in the same mood, and ask them who they are—the *response* is always the

same—"I am God, or Christ"—how much would it *prove* as to who they were? Apply your reasoning to *sects*, and you would prove them all to be taught of God, and founded on the Bible.

These mediums profess to be *unconscious* and involuntary as to the *source* of their acts, and in this case they *reflect* the *existing impression*, that *spirits are the cause*. One medium wrote out in my presence that it was *electricity*. She asked *electricity* to rap, and it responded. Many have received responses from dogs. Miss Cowles, in Austinburgh, called up the ghost of a horse—"old Pomp."—and he *tramped* like a horse on the table. The sounds followed the *impression*. The spirit of a dog *scratched* in the same way.

I must invite attention to the *law of en rapport* between mind and mind, in the magnetic state. It is admitted on all hands that such a state exists; but I will give a few examples to illustrate it. We can not understand these *sounds* and *sights* without it, and as the sounds, sights, and writings, all follow the law of *mental reflection*—and the *reflected image* often corresponds to other minds than the medium or *ghost-seer*—both must be noticed together. In mesmerism this law is apparent.

In Deluze, I find this fact: A subject, in Connecticut, in the mesmeric mood, was put in *rapport* with a gentleman to visit his *parlor*. She described an old harp in a *particular place* in the room, covered with green baize. She described things accurately, as the gentleman affirmed; but on going home, he found that on the day *previous* to the visit of the subject, the harp had been removed to another room! She *saw* the harp in the place it occupied in *his mind*, and *not* where it really was the night of her visit. She evidently took the description from *his mind*. The idea that mesmeric persons visit in *spirit* distant places, is all *fal-lacy*. Take one set of facts. Such persons are often consulted about money lost or stolen. You bury or hide money, or property, and then consult them—they will in many cases tell where it is; but ask them of Kidd's money, and they always fail—of stolen property, and they always fail, unless you have a *suspicion* that guides them. They *consult the mind* of the *inquirer*. Upham's lectures on Witchcraft relates that a little girl, reputed a witch, in the care of Dr. Cotton Mather, would, when he repeated Hebrew, instantly tell the *meaning*; when he repeated Latin, she instantly told the meaning; when he repeated Greek, she instantly told the meaning; when he spoke Indian, she *professed* not to know what it meant. The Doctor believing her fully under the Devil's control, *inferred* that his long-tailed majesty was a good

Hebrew, Greek and Latin scholar, but did not understand Indian. The fact proves beyond cavil a power in the human mind of a singular character. This child in Cotton Mather's possession, in her peculiar state, apparently translated the sounds. The mind of the child was so perfectly *en rapport* with Mather's, that she *took the import* of Hebrew and Greek from *his mind* by the sounds being pronounced on her ear.

Your own experiments in psychology, with many others, proves a connection between mind and mind at a great *distance*. I have impressed a mind 200 miles distant and received an exact response, both in *fact* and *time*. In *periods* of great *mental* activity in the human mind this is often observed. When steam was under investigation in this country, minds in Europe were on the same track. So of electricity, and so at the present hour. Who does not see a *simultaneous* tendency in minds in the *same direction*? As this law of *en rapport* will find constant elucidation as I proceed, I leave it.

Now for your *sounds*. This law of *mental reflection* acts alike through all the organs of sense—the tongue, nose, eye, ear, and hand, receive alike its *inner* impulse. Taste is reflected in the mesmeric state—the taste is governed by the *sound* that strikes the ear. Smell is often affected in the same way. Frequent mention of the fact occurs in witch trials. The *impression* in the mind always was in those cases, that it was the Devil, and being a large dealer in *brimstone*, he frequently left behind him at his departure a *corresponding* smell. Luther was greatly annoyed by the Devil; he was always before his imagination—slept between him and his wife (double consciousness)—and annoyed him by *sounds* at night. What were the sounds? When confined in the castle of Wartburgh, he says they brought him hazel-nuts and put them in a box, and he used to crack and eat of them—and he continues in his "Table Talk": "My gentleman, the devil, came in the night and got the nuts out of the box and *cracked them against* the bed-posts—making a great *noise* and *rumbling* about my bed. When I began to slumber he kept a *racket* and *rumbling* of barrels on the stairs." Luther had a miserable opinion of the Devil, and would at once suspect him of stealing hazel-nuts; but the propriety of keeping such a *spiritual being* on such *corporeal fodder* may well be questioned.^a The sounds, in part, at least, followed his *impressions*.

The girl, in Cotton Mather's family, "often felt something *go out of her*—which the doctor heard in sounds, like that of a *mouse*." The Salem witches, especially children, often had these *sounds*. They first saw the Devil in the shape of mice around the floor. They would seize

^a See Appendix, Note A.

them and throw them in the fire, when all in the house could hear the Devil-mice *squeal* while in the embers. None *saw* those *specter-mice* but the *children*, but *all in the house heard them squeal*. His majesty is used to *fire*, and his complaint in such a place was entirely out of character.

Now to understand these facts rightly we must recollect that *everybody*, in that day, believed that Satan could assume the form of *spiders, flies, mice, cats, dogs, puppies* and *old women*, and indeed there is no shape that the "Old Harry" has not turned into. These children, with this impression in mind in their magnetic moods, saw mice, purely spectral, and this image before the mind's eye, dictated the rest of their acts. They would also, under this belief, "purr like cats, bark like dogs and cluck like hens." Different sounds are seen in the legend of the "Screeching Woman of Marblehead." The story runs, that a piratical vessel, in the seventeenth century, landed in Marblehead harbor. The men were all gone fishing. The pirates murdered the prisoners on shore, among which was an English lady. The females heard her scream: "O mercy, mercy! Lord Jesus save me!" That *voice* is still heard *almost every year in still star-light or moon-light nights*. The sounds are described as "wild, mysterious, superhuman and chilling." The *Marblehead Register*, in 1830, states that persons were living, of unimpeachable character, who have heard these sounds. These sounds follow the *mental impression*, and can only be explained by *mental reflection*. In a cold, star-light night, when the air is magnetic and impresses the brain, the mind falling on these old impressions impels the idea of sound on the *ear*, and that organ receiving most of its impressions from the outer world, hears this *mental voice*, exterior to the body. Dr. Johnson, on entering his college-room, *distinctly heard his mother's voice*—then absent *twenty miles* and in *health*. He was surprised when he found nothing came of it. During Philip's war, in 1675, Simsbury, Conn., was burned. Col. Robe's father was walking, Sunday morning, in the open air, and he *distinctly heard a small-arm fired* in the air. His family also heard it, and it was heard south, *fifty miles*. It alarmed all Connecticut. The Governor summoned a council of war at Hartford, and defense was resolved on. The inhabitants of Simsbury fled, men, women and children. *Two days* after, Philip's warriors burned the village. This fact, if we will study it, teaches volumes on the laws of mind.

In this case the law of rapport is plainly seen. All Connecticut was in fear of an attack from the Indians—this is the *image* in the mind. War, guns, and the Savage mind in Massachusetts was concentrated on

the Colonists, and on Simsbury in particular, as the result showed. The image impressed was death, guns, and powder, and the reflection corresponded. The report of a gun was heard for miles around—the reflection followed the image. A fact involving the same law, is published in the TELEGRAPH, No. 27, by J. W. Olcott. He was teaching; his father was sick—thought to be dying—he passed into the *cataleptic state*—was thought to be dead. At this very time his son, some miles distant in his school-house, heard rumbling sounds in another room, and clods falling on a coffin; also at the side of the school-house. The father wished to see the son, and in this state impressed his mind with these images—or what closely corresponded to them. The father's mind, in *rapport* with his son's, impressed the image—he heard these mental sounds outside of the school-house. A case recently occurred in France, similar. The man supposed to be dead was carried to his grave, and loud knockings in the coffin stopped his burial. The phenomenon was repeated three times—the man was not buried.

Mr. Olcott reasons logically upon this class of sounds. I could swell these examples to a volume, but must turn my attention to your examples of spirit sounds. I am aware that I am plunging into the open, shoreless sea of religious superstition—but I shall not shrink from my convictions on this subject. The whole citadel of Ghost-seeing is, in my opinion, founded in ignorance of the laws of our mental organization. The outer world has its laws of reflection, the inner or mental world has also its laws of reflection, and each corresponding to the other. The world of matter reflects its perfect image, unless intervening matter prevents it. The world of mind reflects its own images unless mind-elements, *thoughts*, intervene to prevent it.

The case of Hagar follows the rule I have laid down. Angels at that day were regarded as ministering spirits. The *idea* was impersonated in her mind. Balaam's case follows the same law—he knew he was cruel—the ass smashed his foot, and finally rebuked him. Instead of the angel impressing the animal, the animal evidently impressed the prophet. That was a singular case of *impression* which used the organs of an ass to speak through. Anatomy lies in the way of your conclusion. The *usual kindness* of the beast was what impressed Balaam—the voice spoke in accordance with it.

The images in Elijah's case are not brought out in the narrative, so as to admit of criticism. One would naturally suppose he knew enough to eat before a journey, without *spirit-direction*. Job was a profound philosopher, and in his conflict with three perverse friends, those reflec-

tions were started in his mind—the idea is impersonated, and reflects its image through the ear. Job was evidently in a dream. Kings often have the same visions that Nebuchadnezzar did—and the *fear* became a reality. The mind seizes on the idea, and responds to itself. If kings in these days should have visions, they would see Kossuth, or I am no prophet. King Saul's case is similar. Samuel spoke the images in the mind of Saul. Saul of Tarsus' mind was constantly harrassed by the inoffensive character of Christ and his followers—the voice spoke in accordance with the impression. He was evidently debating with himself—Now why should I hate Christ? he is innocent—why should I persecute his followers? Paul's conscience, speaking to the Jew, in him said—"Why persecutest thou me?" The voice, as in other cases, was heard—apparently exteriorly.

The image in the mind of Pythagoras was the *reception* he should meet with when he arrived at his destination—his follower with him would naturally be *en rapport*—"all hail" would be the natural *reflection* of his mind. The case of Josephus is different. Here a multitude of voices speak. The one concentrated idea on the minds of priest and people was to flee—"begone"—the Romans are upon you. Each priest seemed to reflect a voice. In ghost-seeing, a multitude of persons are seen, in many cases, instead of one.

Swedenborg had surfeited himself—or he was reflecting on diet. His psycholological temperament had all sorts of reflections apparently. Spirits from our moon, seen by him, were *small*—thundered over his head—and were provided with an *air-bag* in the *bowels* to supersede the necessity of an atmosphere, which did not exist, as he believed, on that planet. The spirits from other planets were singular. Some went on their hands and feet, others had half of the face black; all, however, agreed remarkably with Swedenborg in theology. Some came from beyond our solar system, but none informed him of any planet lying beyond Herschell. It would have been a very pretty piece of *confirmation*. I can not comment on all his mental ghost-seeing, as I can not see the vast contents of his mind. His "Earths in the Universe" is filled with these relations—all the spirits *talked* with him. The case of Grotius and the *Greek work*, and the house falling, is referable to the mood of minds that translated Mather's Greek, embodying his own impressions of the house, or that of some minds in *rapport*.

"John's dead," is referable to the law of *en rapport*. She took it from the minds who possessed the fact. The friends around the *dying bed* often *impress absent* friends.

The case of the poisoned man—by Mrs. Crowe—is easily explained: The prayer was excited by *en rapport* with the mind who received the medicine—his mind was impressed by the medicine itself. Medicines held in the hand in papers, cause vomiting, catharsis, &c. The prayer was a specimen of double consciousness. The man was *impressed* by the medicine, “it looked *peculiar*—he took *one-half*.”

The sea Captain was impressed by his proximity to the shore—sound of the breakers while asleep—“breakers ahead” would be the natural reflection to a sailor. He was almost asleep—my own ears hear sounds just as I approach *unconsciousness* in sleep—*rops at the door* so loud I often get up and go to the door—I am often aroused in the night—by a messenger—and this is the source of the sounds. These sounds often rouse me instantly to my feet.

The circumstances of Lavater’s death, are not sufficiently full to admit of remark.

The boy who abused his mother, is paralleled by Bunyan’s case—the voice spoke what had been repeated to him—his father’s ghost had evidently been used as a scare-crow.

The minister who was “stopped” by a voice was impressed by surrounding influences—the abyss and the cottagers and his fears quickened his mental movements.

A similar case occurred in Davenport, N. Y. An old lady, who had money, on retiring to bed seemed to hear a voice say, “Don’t blow out the candle.” It disturbed her; she arose, went to a neighbor’s; in the morning she found her house was broken open. In a few nights she was robbed and murdered. The murderer’s confession showed him on the night of the *voice* to be prowling about the house waiting for the *light* to be extinguished. Her mind impressed by his—of *danger near—the candle*, &c.—safety was the suggestion and the *inverted* reflection as it were—saved her for that time.

These cases compare with the Indian case related above—these facts require study and thought. *Spirit seeing* furnishes a far richer field for illustration of the law of *mental reflection*.

Yours truly,

B. W. RICHMOND.

BRITTAN AND RICHMOND'S DISCUSSION.

NUMBER THREE.

WRITTEN COMMUNICATIONS OF SPIRITS.

DEAR SIR : Whatever may be the speculative ideas of men concerning the nature of Mind, and its relations to such forms of matter as are subject to sensuous observation and to the ordinary modes of analysis, all men agree in ascribing to it forces and functions which immeasurably transcend the plane of mere materiality. Mind is, therefore, above Matter in the scale of being. I must not be understood to imply, by this remark, that mind is *immaterial* in a strictly philosophical sense, or that what we denominate spirit is without form and unsubstantial. Without attempting any subtle distinctions I may say in general terms that, Mind is superior to all unorganized substances, and to all created things which belong to the inferior kingdoms or subordinate planes of being. From this acknowledged superiority we may rationally infer that, Mind may so act on Matter as to influence its specific conditions, modify its forms, and change its localities. I can not resist the conviction that Mind is the motive power of the Universe, while all that is ordinarily comprehended by the world of matter consists of passive elements subject to its supreme control. Any other idea leads directly to Atheism. If such are the relations of the material and spiritual, it must follow that each individual human mind must be capable of exercising dominion over a limited sphere, corresponding in extent to the magnitude of its powers. This miniature world of outward conditions and circumstances, wherein the individualized spirit rules, may be enlarged as our finite faculties are unfolded, and especially is it probable that this dominion of the spirit will be rendered more complete by the dissolution of the form. The mind, in the second sphere of human existence, must pervade a body of more refined elements and indestructible organization, and it is, therefore, reasonable to conclude that its capacity to move, and to produce motion among surrounding elements, may be increased rather than diminished. If it be assumed that spirits are less qualified to wield the gross means and physical implements at our command, it must also be conceded that they may have a more accurate perception of invisible agents, and a more sovereign control

ver their mysterious operations. It must be obvious to the philosophic mind that *all ultimate causes* are invisible, spiritual and eternal, while effects remotely related to the Central Cause, are perceived by the physical senses, and are characterized by an ever-changing phenomenality. An ancient spiritual philosopher observes this distinction, between the visible world of effects, and the invisible sphere of causes, when he says, "The things which are seen are temporal; but the things which are not seen, are eternal." If mind, or spirit, is thus superior to the material elements—even in their highest degree of inorganic sublimation—could influence the forms, conditions, and relations of terrestrial beings, we reason in strict conformity to the essential principles of matter and mind when we ascribe transcendent powers to the unshackled spirit.

I will now proceed with my classification of facts, and shall devote the principal part of this letter to certain WRITTEN COMMUNICATIONS for which a spiritual authorship is claimed. I deem it expedient to continue the method adopted in my last letter, and will first invite you to consideration of several interesting examples recorded in the Bible. Allow me to remark in this connection, that the book here referred to contains a very great number and variety of spiritual experiences, and I desire especially to invite the attention of Christian people, and others who do not believe in spirits—or at least, in their ability to communicate with mortals—to its numerous illustrations of this most exalted intercourse.

The twenty-eighth chapter of the First Book of Chronicles, contains minute specifications, from David to his son Solomon, respecting the temple and its furniture, all of which the former claimed to have received in writing from a spiritual source. David concludes his description thus: "All, the Lord made me understand, *in writing*, by hand upon me—all the works of this pattern."* While I have no disposition to dogmatize on a subject of this nature, I must be allowed to observe that the expression "*by hand upon me*," may be understood to imply that David was subjected to manipulations similar to the modern mesmeric process, and that he was thus qualified to receive and comprehend the plans of the building and the vessels to be employed in the temple-service. If it be insisted that David's acknowledgment, that he derived his instructions from the Lord, renders these suggestions inadmissible, I have only to remark that devout men in all ages, have been

* I take the liberty to omit the supplied words for the reason that they probably obscure the sense.

accustomed to refer their very existence, with all its gifts and possessions, to the same Divine Source.

Ezekiel was entranced "by the river Chebar," one of the tributaries of the Euphrates, where he witnessed some remarkable displays of Spiritual power. The prophet declares that a spirit *entered into him*, he records the words which were spoken on the occasion, and relates that during the interview 'a roll, written within and without,' was given to him by a spirit, only the hand being visible at the time it was presented. (Ezekiel, second chapter.)

While Belshazzar, surrounded by a thousand of his lords, was indulging his vain ambition at a royal revel it is said that, "In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote." (Daniel, fifth chapter.)

The Apocalypse consists of a number of spiritual communications addressed to the churches of Asia Minor. But the Revelations were not directly inspired by the Divine Mind. On the contrary, *they were expressly dictated by subordinate spirits.* The internal evidence on this point is very clear, and there seems to be no room to indulge a rational doubt respecting the mode of communication. Banished from the society of the great world, and left to meditation amid the solitudes of Patmos, the devout spirit of the Revelator naturally sought intercourse with kindred spirits. He became a medium, and that he was impelled by spiritual influence to record what he witnessed, appears from the frequent command of the spirits to "WRITE." That John was entranced by spiritual agency, while thus employed, must be inferred from such expressions as the following: "I was in the spirit on the Lord's day;" "And immediately I was in the spirit;" "And he carried me away in the spirit into the wilderness;" and, again, "He carried me away in the spirit to a great and high mountain." Similar expressions frequently occur throughout the book, which certainly can not be accepted as the word of God *in any sense that precludes the intermediate agency of inferior natures.* This is sufficiently manifest from the following passage: "And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, 'See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.'" (Rev. xxii, 8, 9.) That the spirit who inspired John and presented these visions, was not God, is evident from his declining to receive divine honors. That he

was a former inhabitant of the earth, and one of the Hebrew prophets, can not be denied by those who are disposed to accredit the explicit declaration of the Spirit himself.

I will now invite your attention to some more recent examples, with a view to further illustrate the agency of Spirits, as exhibited in this mode of communication. The following case was originally published in the *Cambridge Chronicle* :

A medium, who could write with one hand, while he held a book in the other, from which he read at the same time, attributed the phenomena to electricity. The writing was always a *fac simile* of that of the person from whom the communication purported to come. On one occasion, as he approached the table, it started off from him a foot or more. Again, attempting to reach it, it started to the other side of the room, and there remained in an inverted position. At the same time a communication was received at Waltham, by an acquaintance and medium, which stated that "Lewis"—the name of the individual above referred to—"is making sport of us at Watertown, and we will have nothing more to do with him." This declaration, made at a distance from the place where the individual it concerned was at the time, was singularly enough confirmed by the fact that, from that time, he has not been able to act as a medium.

Rev. J. B. Wolff, in a letter addressed to me under date of Wheeling, Va., Nov. 7, 1852, states that Dr. B., a graduate of a German medical university, who now resides in that city, has two media in his family. The Doctor is a man of distinguished scientific attainments, but of a skeptical turn of mind. For a long time he was indisposed to accredit the claims of the phenomena to a Spiritual origin, and, finally, to satisfy himself, instituted the ordeal described by Mr. W., which was substantially as follows: 'Having emptied a trunk of its contents, the Doctor placed a clean sheet of paper in it, and locked the trunk with his own hand. He then deposited the key to the trunk in a bureau drawer, which he also locked, putting the key of said drawer in his pocket. The family, including Mrs. B. and a young lady—the two media referred to—thereupon went down stairs to tea. When the evening repast was over, the Doctor rose from the table, went to the bureau, opened the drawer, took the key he had deposited therein and opened the trunk, when, to his surprise, he found mysterious writings on the paper. The Doctor states that the fluid used was not dry twenty-four hours after the paper was taken from the trunk. The entire family are willing to be qualified that these statements are literally true; and that but one key for the trunk and one for the bureau is in the house.'

The Editor of the *Christian Freeman*, published in Boston, though

somewhat inclined to dispute the validity of the Spiritual claim, relates the following, which he assures us is strictly true :

We were at the house of Mr. Carlisle W. Capron, of Woonsocket, a few weeks ago, where, from Mrs. Capron, we learned the following facts: Her daughter, who was a good writing medium, was sitting with others in a circle, on the 25th of February last, when what purported to be spirits in communication, announced through Miss Capron that a stranger had appeared among them, and was desirous of communicating. The name of the stranger-spirit was called for, and was given through the medium as "Angeline Juliette Kimball." She stated that she was the daughter of Daniel H. Kimball, Esq., of East Kingston, N. H. She desired that a letter should be written to her father, who was still living in that place, informing him that she lived in the Spirit-world, was happy, &c. That name was utterly unknown to all present at the sitting, nor did any of them know, even, that there was a town of that name in New-Hampshire. But a letter was written and addressed as directed, and sent by mail on its mission. Soon a letter was received in answer, dated March 5th, signed by Daniel H. Kimball, of East Kingston, N. H., stating that he had a daughter by the name of Angeline Juliette, who died at the time stated by the mysterious communication.

Dr. R. B. Barker, of Beaver, Pa., a gentleman of vigorous mind and energetic will, is a writing medium, and his personal experience furnishes some most convincing proofs of Spiritual intervention in the affairs of men. I will here adduce a single example, extracted from a letter which I received from Dr. Barker about the first of September last :

On Saturday morning, July 24, 1852, I awoke unusually, at about three o'clock. I tried to compose myself to sleep, but was prevented by a cacœthes, saying, "Write, write." I resisted this, for I had lost faith—though "write, write," was as pertinacious an impulse as mine to sleep. But this propensity, proclivity, or whatever else you may deem it, was so strong, that I finally yielded. I rose, lit my candle, and sat down to ink and paper. I adjured that both name and the truth should only be given. Instantly my pen went off, unwilling by me, and the following was written: "James W. Barker: U J is ill, and will die soon. You will be summoned to New-York in a few days. Let this be the test." About the same hour on Sunday morning, July 25, I was awakened, and urged mentally to write. This I steadily resisted, though the importunity was strong. I refused as strongly as I was urged, and morning sent me to my avocations. . . . At 3 o'clock, P. M., July 26, the Telegraphic Agent came with two dispatches. The first had been sent on Sunday, July 25, and had been detained by some disorder on the line beyond Syracuse. It announced the illness of U. J., and that he would not survive many hours. The

second dispatch, July 26, 1852, contained the following: "U. J. died fifteen minutes past nine, this morning. Come on immediately."

Such was the result of this case of *cacoethes scribendi*, a medical gentleman of undoubted intelligence and veracity being the witness. I leave the fact for you to dispose of at your leisure, confident that the *subject* will not shrink from the scalpel.

The experience of Hon. James F. Simmons, of Rhode Island, furnishes some extraordinary facts of this class, one of which is certainly among the most remarkable on record. It will be recollected that the particulars were communicated by Mrs. Sarah Helen Whitman, in a letter to Horace Greeley, and that they were published in the January number of Putnam's American Magazine. Mr. and Mrs. Simmons were one day in presence of a medium, when some writing was exhibited which had been executed by invisible hands in a closed drawer. The writing purported to have been executed by their son, James D. Simmons, who died some time before in California. It evidently resembled the chirography of young Simmons, but not so closely as to satisfy his parents. While the parties were thus in doubt, respecting the authorship of the writing, the presence of the son was announced by the sounds, and Mr. Simmons at once proposed that the spirit "should, *then* and *there*, affix his signature to the suspicious document."

"In order to facilitate the operation, Mr. S. placed the closed points of a pair of scissors in the hands of the medium, and dropped his pencil through one of the rings or bows, the paper being placed beneath. Her hand presently began to tremble, and it was with difficulty that she could retain her hold of the scissors. Mr. Simmons then took them into his own hand, and again dropped his pencil through the ring. It could not readily be sustained in this position. After a few moments, however, it stood as if firmly poised and perfectly still. *It then began slowly to move. Mr. S. saw the letters traced beneath his eyes—the words J. D. Simmons were distinctly and deliberately written, and the handwriting was a fac simile of his son's signature.*

"But what Mr. S. regards as the most astonishing part of this seeming miracle, is yet to be told. Bending down to scrutinize the writing more closely, he observed, just as the last word was finished, that the top of the pencil leaned to the right; he thought it was about to slip through the ring, but, to his infinite astonishment, *he saw the point slide slowly back along the word 'Simmons' till it rested over the letter i, where it deliberately imprinted a dot!* This was a punctilio utterly unthought of."

In this case, the civil and social position of the witness, and his character for intelligence, candor and discrimination, are such that it requires much more credulity to doubt than to believe. If you deny the pres-

ence and agency of the invisible James D. Simmons, you are bound in candor to account for the occurrence.

Mr. Edward Hooper, of Fitchburg, Mass., is a writing medium, and has been favored with many unmistakable proofs of a more than mortal intelligence, one of which, communicated in a letter to Charles Partridge, Esq., I will introduce in this connection. This fact, though of a convincing nature and well authenticated, has been withheld from the public until now. Mr. Hooper writes that, "On the 18th of March last, (1851,) the spirits caused me to write as follows: '*Your father, Thomas Hooper, is dead.*' I could hardly believe this, as I had just received a letter from Europe informing me that my father was in good health. But the spirits insisted that my 'father died on the 13th of March, 1851.' This communication was made known to several individuals, at the time, among whom I will mention Rev. Charles Woodhouse, of Fitchburg. My father was an Episcopal clergyman, and lived in England. About three weeks after the spirits announced his death, 'I received a letter from my sister communicating the intelligence that my father was taken suddenly ill and died on the 13th of March—the precise time given by the spirits.'"

Mr. Woodhouse is also a minister of the Episcopal church, and, if I am rightly informed, pastor of the society whereof Mr. Edward Hooper is a member. A letter of inquiry, respecting the facts narrated above, was addressed to Mr. Woodhouse, which was promptly responded to by the Reverend gentleman, in the following letter :

" FITCHBURG, Mass., Feb. 22, 1852.

" MR. CHARLES PARTRIDGE :

Dear Sir : In reply to your letter of inquiry concerning Mr. Hooper's statement to you, I will say that, on or about the 20th of March last, Mr. Hooper told me that he had, for a number of days, been impelled to write, '*Your father, Thomas Hooper, is dead,*' and that, on inquiry of the Agency which influenced him to write this, *when* his father died? he was further impressed to write, '*March 13th.*' He also told me that, 'he thought he was wrongly impressed, because he had but a short time before received a letter from England, where his father lived, and at the time the letter was written, his father was in his usual health.'

"A few weeks after Mr. Hooper made these statements to me, he showed me a letter from a sister in England, informing him that his father died 'the 13th of March.' Of the genuineness of the letter from his sister, I will also add, there can be no question. These are the simple facts in relation to this case, as I know them, and further 'this deponent saith not.'

" Yours respectfully,

CHARLES WOODHOUSE."

I will now attend to the *modus operandi* of the writings. And here it would be interesting to dwell at far greater length than comports with

my present limits. Circumstances admonish me to be brief and the following general analysis must suffice :

1. The mysterious agents act on the nerves of motion, by distributing the electrical forces from the vital batteries, in such a manner as to govern the flexors and extensors, causing the hand, when the medium is under complete control, to move with the same precision as if subject to the action of his own will. The cases of Dr. Barker and Mr. Hooper afford examples of this description.

2. Another class of media are psychologically influenced, or the thoughts of the spirit are communicated by a kind of intromission. Sometimes the effect of the influx is so sudden and powerful as to very nearly resemble the most vivid impressions made on the senses.

3. A third class are controlled physically and mentally, the action on the body and mind being simultaneous. It often occurs that the hand and other members of the body are moved, by spiritual impulsion, to confirm the ideas suggested to the mind, or to answer the unspoken thoughts of a third party.

4. In some cases, as appears from the testimony of many reliable witnesses, *the writing is executed without human hands*. Luminous currents appear to emanate from certain objects, or they are discharged from the sphere that surrounds the spirit. These converge to a focal point in which the pen, or other implement, is suspended by a species of electro-magnetism, and is thus made to obey the volition of the unseen scribe. The experience of Mr. Fowler presents several conspicuous examples. The case reported by Rev. J. B. Wolff, and the remarkable instance of Spirit-writing in the presence of the Hon. Mr. Simmons, to which your attention has been invited, are of this class.

5. Other examples indicate that *the writing may be executed by the hand of the Spirit*, which is sometimes rendered visible, and indeed the whole person of the writer, as well as the peculiar process of writing, may be disclosed, either by the opening of the interior through the external sense, or because the spirit attracts to itself, from the surrounding atmosphere, elements which render its form perceptible by the physical organ. It is recorded that Belshazzar distinctly saw the hand that executed the writing on the wall, and it is equally certain that Mr. A. J. Davis, Edward P. Fowler and others, not unfrequently distinguish the entire forms of their spiritual visitors.

I have already exceeded my limits and must hasten to a conclusion. The most elaborate argument, would hardly render the facts more forcible.

ble than their simplest statement, and I therefore leave you to battle with the facts themselves. If they can be accounted for on mundane principles, be pleased to expound the laws whereon they depend. If any number of them are to be referred to spirits, and others to natural causes, I will thank you to *name the particular examples of each kind*, and to mark the distinctions which determine your classification. The facts assert their own claims in the most significant language, and will, I am assured, carry conviction to others if not to yourself. That they greatly transcend the inherent forces of matter, and the accredited powers of mind, in its earthly relations, is as clear as that light emanates from luminous bodies.

Hoping that an honest love of TRUTH, and a devout desire to honor its claims, may be permitted to actuate all our endeavors, I remain,

Yours sincerely,

S. B. BRITTAN.

REPLY TO S. B. BRITTAN

NUMBER THREE.

MY DEAR SIR: You still continue to argue, while the vital points in your position are *assumed*. 1. The laws of *gravitation* prevent spirits from remaining near our earth, and eternally prevent their return. 2. All the laws of animal organization utterly preclude the idea of spirits breathing in our atmosphere, it being a vastly grosser body than their own.

Till Spiritualists *attempt*, at least, to show the falsity of both these propositions, no argument they may present can legitimately apply to their theory. For five years the rappings have been spreading, and the whole force of the excitement has hung on the fact that departed spirits are near our earth—in our rooms—with us—touching us—moving matter, and impressing mind. This is a new application of the laws of gravitation, but no logic can break its force till it is shown that *spirit will-force* can overcome the entire force of our atmosphere and breathe a fluid that holds a relation to their vitality wholly repugnant to all our knowledge—of the laws of mind and matter. When these two facts are fairly and clearly impressed on the human mind, it will be as ridiculous to suppose the return of spirits to our globe, as it would be to teach that by *will-force* we could jump to the moon.

Your allusions to David, Ezekiel, and the Revelators, require no comment from me; you must settle the fact of their being mediums, if it seems important to your purpose. I will remark, however, that the man who built the perpetual motion in the "Ashery," received it in a *vision*; he "saw it floating in the air in pieces"—and it was, he insisted, the identical machine seen by the prophet on the river Chebar, and had wheels within wheels.

A class of phenomena are presented in your third letter, which involves the strongest *mist-ical points* in all the "manifestations." The fact from the *Cambridge Chronicle*, in which a medium wrote out that "Lewis"—then some distance from the place—was making *fun* of them (the spirits), and *they would have nothing more to do with him*. The medium was *en rapport* with the mind of "Lewis," and took the

fact from his mind. Suppose a plate to be found with the exact likeness of "Lewis" on it, in a strange place; the logical inference would be that some Daguerrean artist had copied it from his face. So in this case, the likeness written out was a *fac simile* of his mind, and proves just what the other case does, that the medium copied from his mind as the artist did from his face. *Mental reflection*, my friend. He lost his mediumship, you say. A good medium recently told me that on falling from a house he lost his power to write for four months, and then he regained it. "Hog-Devil," who attended the boy Warren, has left the boy; he is no longer a medium. A pumpkin was placed on the table; some force threw it up to the floor overhead. Mr. A., a furious Methodist, asked the spirit if he would show himself down cellar; he replied he would. A. went down, pulled off his coat, and rolled up his sleeves, and bid his hogship to exhibit—but he backed out—A. saw nothing. The little boy was *alarmed*, and dare not go down cellar, which probably changed his condition. I have, in a number of instances, by *impressing* the medium that it was electricity, prevented their writing till their *faith* returned. "Lewis" was impressed by the medium who disliked his sport-making. The facts by Mrs. Capron, from the spirit of "Angeline Juliette Kimball," are explained on the same principle—the law of *en rapport*. The medium took the fact from minds at East-Kingston. The fact of Dr. R. B. Barker, of Beaver, Pa., is the work of the same law. The case of Mr. Edward Hooper, of Fitchburg, is referable to the same source. The medium *en rapport* with his friends in England—or the family at the death of his father would impress the absent son—the deep impress of grief in the one reaches and impresses the friend and brother in Fitchburgh—the medium *en rapport* with him unravels the impression or absorbs it from his mind and transfers it to paper. Numerous instances occur along the *sea coast* of families who have absent friends—who are suddenly affected by the impression that a father, brother or son is dead—they sometimes—nay, oftèn—*see the spirit* of the departed. The agony of death fixes the mind on the friends at home, and mind impresses mind through space, and the dying friends often so impress the family or some member of it that the *image* is reflected and seen exterior to the body.

Mr. Mosher, a neighbor of mine, and a Spiritualist, states that while on the ocean—suddenly a sailor in the midst of a storm, cried out, "My father is dead and *he stands* there on the yard-arm." They marked the *hour*, and he saw the specter at the hour of his father's *dissolution*. All these facts are referable to the law of *en rapport* and

mental reflection, and are caused as the sounds were by the father of Mr. Olcott—before mentioned.

The strongest case of this kind on record, is that accorded to A. J. Davis. He announced the discovery of a planet beyond the orbit of Herschell—this announcement was in March, and the planet was not discovered or given to the public as discovered till September following. I am not aware that any higher origin than mere clairvoyance is claimed for this—and it is perfectly certain that no claim to spiritual intelligence can be based on it. The astronomers of Europe had long believed in the existence of such a planet, and we have only to suppose Mr. Davis *en rapport* with their minds to get a perfect solution of the facts this side of any super-mundane influence.

Swedenborg, while living, wrote to Mr. Wesley and informed him that in the Spirit-world he was informed that he (Mr. Wesley) was anxious to see him. Mr. W. said that was the fact, but he had never mentioned it to any person living. Swedenborg in his abnormal mood—passed into *rapport* with the mind of Wesley and absorbed the fact from his mind. Some will ask if S. had not the power to distinguish between Wesley's mind and spirits. I answer, no—and daily facts are occurring that settles beyond dispute this position. The mind in these moods seems only to come in contact with mental influences, with no power to discern the physical objects with which those mental influences are connected. Swedenborg mistook this law of our own minds for a law of the Spirit-world, and says that spirits *can not see* physical objects. Dr. B. P. Bristol, Danville, N. Y., says in a communication in the TELEGRAPH that a medium wrote out, as she supposed, a communication from a spirit—and Dr. Bristol recognized it at once as an extract from Davis' philosophy of the manifestations. The medium was *en rapport* with the book and did not know it—thought it a spirit.

Mr. Davis himself is reported to have made a similar mistake in Cleveland. In his superior state he was *impressed* that Mr. Mann, who was to be in Cleveland in a few days, would speak thus and so, on Woman's rights—it turned out that he took his *impressions* from a *report* of Mr. Mann's speech in the *New-York Tribune*. His enemies charged him with having read that paper's report—this I do not believe—but the fact shows that Mr. Davis in his abnormal state could not distinguish between Mr. Mann's manuscript and the *Tribune*, that is all. The mind in all these moods distinguishes nothing but mental dynamic forces and treats them all as spiritual. Psychometric experiments on letters show the same law. The mind absorbs the mental

dynamic force of the letter, but takes no cognizance of her being impressed by the letter—any more than the medium recognizes the fact that she is being impressed by a book, a letter, or some human mind.

In a recent number of the TELEGRAPH I saw a statement that a medium wrote some twelve pages—*verbatim et literatim*—from a book—and signed a spirit's name to it. She could not distinguish between them. These examples might be multiplied *ad infinitum*.

In these examples we get a solution of imitating names from manuscripts—and also of the fact that mediums often give *fac similes* of hand-writings they never saw. Hon. J. R. Giddings, member of Congress, a year since received a communication from what purported to be the spirit of F. Sutliff, a former law-partner who died some twelve years since. The medium had never seen Mr. S.'s hand-writing, and was quite young when he died—yet the signature was recognized by two members of the bar—at first sight. The medium—*en rapport* with Mr. G.'s mind—copied the name from his memory. All these cases show that a signature is copied more correctly than any other parts of writing. The signature being always more *distinctly impressed* on the mind of the medium, or the mind *en rapport* with the mind of the medium, they always get a more perfect copy of that than of the general character of the writing.

The writing executed by the professed spirit of Mr. Simmons' son, is of this kind—and as you regard that as the *most remarkable case* on record, I venture an explanation. Miss Catherine E. Beecher has in the *Tribune* the following on *willing tables* to move. "She says:

"I invited this young lady and another in the vicinity, who was a 'medium,' to experiment with me alone, at my room. In a few minutes my table began to move about. I requested the young ladies to *will* it to move in certain directions, and found that it was under the control of their volition, but only at certain times. At other times it seemed to move without being guided by them, and, as I conjectured by *currents of electricity*, that interrupted their power for a time and then ceased and they recovered it again.

"We then tried spelling with the alphabet, and with success. One of the young ladies, conjecturing that in this, too, her will might have some influence without mentioning her design, willed that the word 'mother' should be spelled by the knocks. It was done. We tried other words in the same way and with uniform success. The knockings seemed to be on the surface of the table. Either one of the mediums would mentally *will* to have a word spelled, and then the other, without knowing what it was, would call over the alphabet, and the word selected was uniformly spelled. A gentleman and several ladies were called in, and the thing was repeated with the same success."

The will must, in all these cases, come in contact with the table through the agency of the nerve aura of the medium. Take, now, Mr. Simmons' case. He holds up the pen by the aid of a pair of scissors—the impulse in his mind (his son's name being the image which is to be *reflected*) sends the nerve aura from his brain down the arm along the scissors on to his pencil—and then the *movement* begins in the pencil—the mind having control of it in this manner. In writing with the hand, the mind impulse the nerve aura through the muscle—the muscle or hand seizes the pen and we write—the hand obeying the impulse of the will through the agency of the imponderable media of muscular motion. In this case the will seizes the pencil through the same agency, sending it over the scissors and pencil, and then moving it—as it moves a hand when seized through the same agent. The one act is as mysterious to my mind as the other. The dot was placed over the *i* in the name, and Mrs Whitman asks how that can be disposed of, as the mind of Mr. Simmons contemplated no such act—but did *suggest* the other. The writing the name and dotting the *i* are all inseparably connected in his mind—and would follow as naturally in such a case as the dotting would in his own name written by Mr. Simmons himself. It was a *part* of the *image* of his son's name stamped on the mind and the *reflection* is as natural as that a wart or mole should be reflected on the plate of the artist when a human image is reflected.

I can not see any mystery in this act—and while others seem to find in it reasons for belief in an eternal future, I only see that mind can will brute matter.

Mention is made in Mr. Simmons' case of the exhibition of writings "executed in a closed drawer." You mention a case occurring in Wheeling, Va., in the house of Dr. B., a German physician. The writings were "executed in a trunk locked," and the key to it secured by another lock and key. The ink "did not dry in twenty-four hours after taken from the trunk." Curious. Give me the communication and the character of the medium, their mental peculiarities, and I will explain it. As the facts are related nothing can be said for it comprises a fragment only of the transaction. The only fully detailed case of that class on record is found in your reply to my first letter. The case of Mr. E. P. Fowler and the Hebrew *fac simile* you publish in TELEGRAPH number twenty-two. In the letter under review in proposition number five you allude to all these cases—by saying that "these examples indicate that the writing may be executed by the hand of the spirit—which is sometimes rendered visible. You quote

Belshazzar, A. J. Davis, and E. P. Fowler, as witnesses on this point. A candid *expose* should be given to such marvelous facts as are here put forth as the work of hands not made of flesh and blood.

Will Mr. Davis, Fowler, Daniel, and Belshazzar, stand by while I take this case to pieces. In TELEGRAPH number twenty-two Mr. Fowler says, "The first one I received was, as *I am informed through the kindness of Prof. Bush*, a quotation from the Old Testament, written in Hebrew. "The execution of this occurred about three o'clock in the afternoon, soon after I had returned from my business. I was *alone in my room*, when, through the sounds which then occurred in my presence, I was requested to leave the room for the space of *five minutes*—during which interval they (the spirits) promised and attempted to write. I obeyed their request, and went into a room *below where sat my sister*. I told her what had transpired, and at the expiration of five minutes we both ascended to the room. Instead of finding, as we had conjectured we should, some directions written in English, we discovered this Hebrew quotation, the ink on the paper being still *unabsorbed*." Now Daniel and Belshazzar will remark here that Mr. E. P. Fowler was *so ignorant of Hebrew* that he did not know what he had got till the "kindness of Prof. Bush" informed him. This communication is not given in the TELEGRAPH. Subsequent to this, on "*Saturday night*," a number of spirits came into Mr. Fowler's room and wrote by the aid of the "battery," and a *fac-simile* is published in TELEGRAPH number twenty-two—in Hebrew characters—quoted as from Daniel xii, 12, 13. Of this writing Prof. Bush remarks (SHEKINAH, Vol. I. p. 305,) as follows: "The first of these manuscripts was in Hebrew, containing a *few verses from the last chapter of the prophet Daniel*. This was *correctly written* with the exception of several apparently *arbitrary omissions*, and one *rather violent transposition* of a *word* from an *upper* to a *lower* line." I have a copy of a Hebrew Bible lying before me. I have submitted this Hebrew to a German Jew—Mr. Millner, merchant in our place—and also to the opinion of two graduates from Yale College, and present the public with a statement of one of these—Rev. Wm. Carter, Waukegan, Ill.—on the subject. He says: "It is an attempt to copy from the Hebrew Bible by one who was ignorant that Hebrew reads from *right to left*, instead of left to right, as the English does. Consequently he gets together *parts of the 9th, 10th, 11th and 12th verses*, without *inserting the whole* from any one of them. 1. His writing begins in the middle of the line of the 9th verse, and he gives the right hand portion of it, thus giving us the last part of the 9th verse instead of the beginning

of the 10th! 2. At the close, he makes a corresponding mistake, and gives us the left hand portion of the line instead of the right—thus giving the beginning instead of the end of the 11th. 3. A worse blunder still he commits by transferring the right hand extremity of the last line but one to the left hand of the last line. In English it would make no difference—but in Hebrew it was transferring the last of the 10th verse—‘shall understand’—and putting it after the last word he copies from the 12th verse—‘three.’ The two whole lines as published in the TELEGRAPH contained parts of verses 10th, 11th, and 12th, but the whole of no one verse—while the part of a line at the bottom is a transposed part of the 12th verse. Not a word of the 13th verse gets in at all. His Hebrew translated reads as follows in English: 9th, ‘and sealed are the words until the time of the end.’ 10th, ‘Many but the wicked shall do wickedly, and none of the wicked shall understand, but the wise.’ 11th, ‘And from the time that the daily sacrifice shall be taken away, and the abominations that maketh desolate set up—there shall be days a thousand.’ 12th, ‘Blessed is he that waiteth and cometh to days a thousand—three shall understand.

“To cap the climax, he puts the Hebrew period—the *English colon*—at the beginning of the 11th and 12th verses—mistaking the beginning for the end of the verse.” Compare this with Daniel, xiith chapter, 12th and 13th. “The nominative *many* comes after its verbs in Hebrew, so that it happens to get in, while they are left out.”^o

We are informed through the *circle* that Ben Franklin professes to have been present and aided in directing the battery by his will—Daniel has subscribed his name to the document and claims to be its author. Numerous persons certify to the good character of Mr. Fowler—while Daniel and Franklin both bore testimony against *wrong* while on earth—one faced the lions of old and the other helped whip the British lion while in this sphere—but for all this who believes that they have become such stupid dunces as to make such work as the above quoting Hebrew? Turn to your Hebrew Bible—it reads from top to bottom and from *right to left*, and lay before you the TELEGRAPH, and the Universe can not prevent any candid reader from seeing that whoever wrote that Hebrew began at the *left hand* at the top by zigzag marks, and copied the last part of the ninth verse—then returned to the left and copied the two next lines to the period—then transferred the last word or phrase at the right hand to the beginning of the next line, at the left—then copied to the period. The zags below show that Daniel was written from *left to right*.

^o See Appendix, Note C.

To pretend for a moment that such a piece of nameless bungling as that is to be ascribed to the spirit of a departed Hebrew who used to do things *right* in spite of the world while in it, is asking more than human credulity is willing to grant. To wind up, Franklin is made to endorse the act—thus involving the spirit of the inimitable old philosopher in a transaction which disgraces the very name of Hebrew literature. What! the prophet Daniel—quoting Daniel xii, 12 and 13, to edify the world—and making such a botch of it as to mix up parts of the 9th, 10th, 11th and 12th verses in a way to convert them into perfect *nonsense* when translated into English. Old Ben. endorse such a foolish blunder as that after a run of half a century in the higher circles of the Spirit-state and associating with prophets and spirits of the just made perfect, and then ask us to believe in a future, on such a sublime and unutterable sham! The dignity of true manhood recoils from such nonsense, and scouts it as an abuse of common sense—as a mockery to human sanity. Daniel! who lifted his windows in the sight of a bloody tyrant, and prayed three times a day, *with a loud voice* in the face of the race—spitting defiance in the teeth of death—the noble old Hebrew whose touching story stirs all the sublime elements within us—crouching at midnight with Yankees and Dutchmen into a garret—and there befuddle a young man's legs and make them stiff, and cap the climax with such a piece of literary chicanery!

Will Prof. Bush tell us how it is, and what he meant when he said that was "correctly copied" with but slight exceptions? I accuse no man—but such a fact goes home with the annihilating force of a thunder-bolt—scattering such *facts* on the wings of the wind.

Yours truly,

B. W. RICHMOND.

BRITTAN AND RICHMOND'S DISCUSSION.

NUMBER FOUR.

LUMINOUS MANIFESTATIONS OF SPIRITS.

The nature and relations of mind and matter, and the experience of men in all ages, witness to us that the Immortalized must be able to exercise, at least a limited control over the potential agents in Nature. Even the shackles of mortality can not wholly restrain or prevent the exercise of these God-like powers. If spirits can, and do, produce a variety of physical effects, it will not be deemed strange that MYSTERIOUS LIGHTS are among the sensible proofs of their presence and agency. Such luminous manifestations have occurred in all ages. While, in numerous cases, the weak and credulous have been led to attach a particular spiritual significance to purely natural phenomena, it is firmly believed that the stubborn and incredulous have as frequently resisted the truth, inasmuch as such phenomena have often transpired under circumstances which utterly preclude their reference to accident, or mere material forces. The facts in this department have served to excite inquiry, to inspire joy, or to awaken apprehension, according to the mood of the observer, and the supposed relations of the phenomena themselves. But whether viewed as subjects of curious speculation, as symbols of Divine realities, or as omens of melancholy events, they have not ceased to be regarded with peculiar interest.

I will now, in pursuance of my general plan, proceed to illustrate this phase of the manifestations, and will first solicit the attention of yourself and the reader to some striking examples of spiritual illumination, described by the Scripture-writers. The first and second cases are from the experience of the Jewish law-giver. While Moses was employed in keeping the flock of Jethro, his father-in-law, he witnessed a remarkable phenomenon of this kind, which was produced by a spirit and is thus recorded: "And the *angel* [messenger] of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked, and behold, the bush burned with fire, and the bush was not consumed." (Exodus iii, 2.) The second case, recorded by the leader of Israel, as having occurred in presence of all the people, was "*the pillar of fire,*"

which was supposed to have been presented by direct spiritual agency and for a specific purpose.—(Chapter xix.)

The Evangelist records the fact that, on one occasion, two men, who had lived on earth centuries before, came to Jesus and three of his personal friends, while they were together in a mountain, and ‘a bright cloud overshadowed the company,’ and the face of Jesus, in the splendor of his transfiguration, “did shine as the sun and his raiment was white as the light.”—(Matt. xvii.)

Another luminous demonstration of spiritual presence is said to have occurred while Peter was preaching, on the day of Pentecost, and is thus recorded in the Acts of the Apostles: “And there appeared unto them cloven tongues, like as of *fire*, and it sat upon each of them.” It further appears from the account that “they all began to speak with other tongues as the spirit gave them utterance.” That the demonstrations, on that occasion, were apparently confused and disorderly, seems probable from the fact that, the materialists of that day imputed the phenomena to *drunkenness*.—(Chapter ii.)

Peter was subsequently arrested *for preaching on spiritual subjects*, and especially for creating an excitement among the people. Bound in chains and immured within the walls of a dungeon, he was quietly sleeping, with a soldier on either side of him and a guard before the door, “And behold, the angel of the Lord came upon him and a light shined in the prison.”—(Chapter xii.)

Paul, in his remarkable address before Agrippa, relates what he witnessed while on his way to execute the commission of the chief priests. “At mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me, and them which journeyed with me ”—Chap. xxvi.)

The facts already cited were ascribed by those who witnessed them to spiritual agency, and surely no rational Spiritualist will be disposed to question, either the possibility of their occurrence or the credibility of their peculiar claims. It should be remembered that these lights were accompanied with other phenomena, such as the occurrence of voices, the moving of ponderable objects, etc., and that the coincident manifestations all contribute to sustain the spiritual idea respecting their origin. Will you, my dear sir, notice each of the foregoing examples, and if the witnesses, and the millions whose faith has rested on their testimony for ages, have all been *deceived*, will you give us the true solution of these mysteries and thus disabuse the world?

Justinus Kerner relates the following personal experience :

“ On the 8th of December, at seven o'clock, being myself in the ante-room, from which I could see into Mrs. H——'s bed-room, I perceived there a cloud-like form—a sort of pillar of cloud—with a head but no defined outline. I hastily caught up a candle, and rushing into the room, found her with her eyes staring at the spot where I had seen the figure; but to me it was no longer visible. This would naturally be the consequence of the bright light. The room was previously but imperfectly lighted, and the white cloud-like form was more perceptible on the dark ground. When I inquired what she was looking at, she replied, that the specter of N—— had been there and given her a commission for his son.”*

The supposition that this was an optical illusion seems altogether improbable, for the following reasons: 1. Kerner was not a seer—had never witnessed anything of the kind in his life—but emphatically declares that he saw the luminous object. 2. The immortal visitor was *fully recognized* by the Seeress. 3. The same spirit had succeeded in rendering himself distinctly visible to a number of other persons. 4. N—— came to attend to something that concerned his son and actually accomplished his business. That the form, as presented to the external vision of Kerner, was indefinite in outline below the head, is what the Spiritual philosophy would lead us to infer might be the case, and it also agrees with the testimony of many Spirit-seers, who represent that, while spirits may at pleasure manifest other portions of their forms, yet when their presence is disclosed to men, it frequently happens that the *head* is first and most distinctly perceived, for the reason that the more vital parts radiate a stronger light. Mrs. Crowe relates a number of facts illustrative of this phase of the manifestations. I will only cite three examples:

“ A gentleman, some time ago, awoke in the middle of a dark winter's night, and perceived that his room was as light as if it were day. He awoke his wife and mentioned the circumstance, saying he could not help apprehending that some misfortune had occurred to his fishing-boats, which had put to sea. The boats were lost that night.”

Here the sense was palpably addressed while the soul was mysteriously informed. The actual occurrence of a disaster corresponding to the interior impression seems to determine the connection of the phenomenon and the event, in a manner that can hardly be accounted for without admitting the agency of spirits.

“ I remember a case of the servants in a country-house, in Aberdeenshire, hearing the door-bell ring after their mistress was gone to bed; on coming up to open it, they saw through a window that looked into a hall that it was quite

* Partridge & Brittan's edition of the *Seeress of Prevorst*. p. 104.

light, and that their master, Mr. F—, who was at the time absent from home, was there in his traveling dress. They ran to tell their mistress what they had seen; but when they returned, all was dark, and there was nothing unusual to be discovered. That night Mr. F— died at sea, on his voyage to London.”— (*See Night Side of Nature, page 320.*)

I can not imagine that any one will be absurd enough to conjecture that, this may have been a phosphorescent or odic illumination proceeding from the lifeless body, which was far away at sea. Such a light could only appear over or near the remains. It is no less absurd to ascribe the whole to the power of imagination; for, in the first place—and when nothing of the kind was anticipated—the servants all saw, both the light and the man; but, on their return, after relating the circumstance, though their imaginations were powerfully excited, *not one of them could perceive anything whatever.* Thus this hypothesis is clearly disproved by the *fact.* The Spiritual theory alone affords a rational solution of this and a thousand similar mysteries. The thoughts of F—, in the last hours of mortal life, were doubtless centered on the distant objects of his affection, and the disenthralled spirit, following the law of its affinities, immediately presented itself at home, appearing only to the domestics in the house, that he might thus indirectly, and in the most delicate manner, intimate to Mrs. F—, what had happened, that she might be prepared for the intelligence which would soon reach her through other channels.

The authoress of *The Night Side of Nature*, gives an account of the mysterious illumination witnessed at C— castle, in 1803, by Rev. Henry A—, of Redburg, and rector of Greystoke. The Reverend gentleman and his lady were guests at the castle when, on the night after their arrival, Mr. A— saw the phenomena here described in his own words:

“It might have been between one and two o'clock in the morning when I awoke. I observed that the fire was totally extinguished; but although that was the case, and we had no light, I saw a glimmer in the center of the room, which suddenly increased to a bright flame. I looked out apprehending that something had caught fire, when to my amazement, I beheld a beautiful boy, clothed in white, with bright locks, resembling gold, standing by my bedside, in which position he remained some minutes, fixing his eyes upon me with a mild and benevolent expression. He then glided gently away toward the side of the chimney, where it is obvious there is no possible egress, and entirely disappeared. I found myself again in total darkness, and all remained quiet until the usual hour of rising. I declare this to be a true account of what I saw at C— castle, upon my word as a clergyman.”

Mrs. Crowe adds: Mr. A— only speaks of the circumstance with

the utmost seriousness, and never hesitates to express his conviction that it was a spiritual visitation.

Mrs. S. S. Smith, a much esteemed correspondent to whom I am indebted for several beautiful poems, contributed to the SHEKINAH, some time since buried all that was perishable of a beloved sister, to whom she was tenderly attached. Some time before the event transpired, the sister made a promise that, should it be her lot to first enter the Spirit-land, she would, if possible, return to Mrs. S. in "a natural and life-like manner." Long after the separation occurred, Mrs. Smith continued to look for her sister, but she came not. And when month after month passed away, without bringing the slightest indication of the spiritual presence, she at length "concluded that the spirit was not permitted to ratify the promise." In this state of mind she retired one night, when, most unexpectedly, the promise was redeemed. I here extract, from a communication addressed to me by Mrs. Smith, her statement of what occurred :

"The night was of that pitchy darkness peculiar to a slow and drizzling rain, which silently fell to the ground, making scarcely a single sound. In the act of turning my face to the wall—*all at once*—I became conscious of a bright and clear light penetrating *through* and *beneath* my closed eyelids—still brighter grew the light, illuminating the whole room—and, at the same instant, from the opposite window, I heard gently gliding footsteps, advancing nearer, and still nearer—with a rustling motion, as of a person's dress—until the sounds ceased in front of my bed! In an instant I became conscious of a spiritual presence, and recalled the promise made to me one year before."

About the beginning of May last, Mrs. Harriet Porter, being entranced at her residence in Bridgeport, received a communication, from what purported to be a spirit, to the effect that if she would form a circle in an adjoining room, with the other persons who were present at the time, they (the spirits) would make an effort to write without human hands. Accordingly, the parties designated formed a circle round a chair, on which a blank sheet of paper and a pencil had been previously placed. After a few moments luminous currents were seen issuing from an invisible source at the four corners of the room. These currents converged to a focal concentration over the chair, when the light suddenly expanded from this point to the size of about two feet in diameter, and became exceedingly brilliant and dazzling. In the midst of this light there appeared the radiant form of a venerable man with long white hair and beard. With a benign expression he took the pencil in his

hand and rapidly traced a line across the paper. The light vanished, and the pencil at the same instant was heard to fall in the corner of the room. All the parties assert that they distinctly heard the pencil as it moved over the paper, and that *not a single hand of any person in the circle was at liberty during the process*. On examining the paper, the following words were found plainly written: "Mrs. Minor, Litchfield." No one present knew aught of any person answering to the name, and after some conversation the matter was dismissed as inexplicable. The next day, however, a stranger—a gentleman wholly unknown to all the parties—came to the house to see Mrs. Porter. The stranger said his name was *Minor*. This prompted an allusion to the interview had with the spirit on the preceding day, and some one handed the paper to the stranger who at once declared that, *Mrs. Minor, of Litchfield, could be no other person than his deceased wife*.

It will be recollected that Mr. Fowler, in his statement respecting the occurrences in his room, speaks of luminous currents, of divers colors, which emanated from what appeared to be a box of electrical apparatus. In the course of his description he says: "One of the company placed a piece of paper, pen and ink, on the lid of this box. The luminous currents now centered around the pen which was immediately taken up and dipped in the ink, and without the application of any other force or instrument, so far as I could perceive, the pen was made to move across the paper, and a communication was made which I have since learned was in the Hebrew language."

Mrs. Whitman, in one of her letters to the *Tribune*, says: "I have seen electric lights of great brilliancy, which filled the upper part of the room and remained visible for several minutes, and which were observed at the same moment by three or four persons."

Sometimes there appears a gradual illumination, sufficient to disclose very minute objects, and at others, a tremulous phosphorescent light gleams over the walls, and odic emanations proceed from human bodies, or shoot meteor-like through the apartment. These phenomena are of frequent occurrence, and are not accounted for by any material hypothesis, unless, indeed, they are comprehended under the popular generalization which ascribes the whole to human fraud and delusion. I have seen these lights in all their variety. On one occasion when a number of friends were assembled at my own house, there occurred a gradual illumination of the apartment. It appeared like the twilight half an hour after the dawn. The light continued to increase for about fifteen minutes, and then gradually diminished.

In the month of December 1851, while passing an evening with some friends in Springfield, Mass., Mr. Gordon being the medium, odic lights of great brilliancy were seen moving in various directions—occurring at intervals—while a peculiar phosphorescence moved in undulating and broken waves over head.

Also on the 30th of March I chanced to be one of a company convened at the house of Mr. Elmer, in the same place—Mr. Hume, the medium, being present—when the room was darkened to see if the mysterious illumination would occur. Immediately the gross darkness began to be dissipated, and in a few moments, the forms of all the persons in the room were distinctly visible. Without disclosing her purpose to any one, Mrs. Elmer mentally requested that the spirits would restore the darkness, and, almost instantly, the change was perceived by the whole company, and soon every form was lost in the deepening gloom.

Again, being at the residence of Mr. Partridge, in New-York, where several others were assembled, I was quite unexpectedly overwhelmed with drowsiness. I leaned forward and rested my head on the table, and was soon in a profound sleep. From this state of insensibility I was suddenly aroused by a powerful shock. Two most brilliant lights—like balls of fire, about two inches in diameter—were, at that instant, projected from the second pair of nerves of special sensation, when a simultaneous and very powerful movement of the table occurred, in the direction which the lights proceeded.

In the second and third letters of my present series I gave a brief analysis of the probable modes whereby spirits produce the phenomena ascribed to them. It is true the question did not demand this, but thinking that it might contribute to render my present labors more interesting to the general reader, and serviceable to the cause, my judgment dictated that course. In the present instance, however, I can hardly assume to speak with any degree of certainty. I will only indulge in a single conjecture. The watery vapors in the atmosphere *may be* electrically decomposed by the agency of spirits, and the same process might naturally enough ignite such of its elements as are inflammable. It is well known that hydrogen is capable of producing a variety of luminous phenomena, while in a state of combustion, the phenomenal variations depending on its several combinations. Sulphuretted hydrogen, in contact with air, burns very slowly, exhibiting a pale blue flame. Combine hydrogen with three times its volume of air, and it burns with intensity, and when united with one-half its volume of pure oxygen, it becomes explosive. Electricity is not visible in the dazzling and sub-

lime exhibitions of its phenomena. In thunder-storms we see the light occasioned by the combustion of hydrogen, which is disengaged and ignited by the electrical current, in its passage through the dark watery clouds.

Now it must be obvious that even a very limited control over the agents which the invisible powers profess to use, would enable them to cause an electro-chemical process among the aqueous vapors, at once producing decomposition and combustion. When the luminous phenomena have an objective existence, they may possibly be produced in this manner. I know not that they are, nor do I speak from an unwavering conviction. But the idea that spirits have power to influence the elements of our sphere, is neither incompatible with reason nor opposed to the ancient revelations. In the II. Book of Samuel it is stated that, the Philistines being drawn up in battle array against Israel at Mispah, were smitten and dispersed, by a thunder-storm, which is said to have been produced by immediate spiritual direction. It is, moreover, recorded of ' Jesus that he rebuked the winds, and there was a great calm ;' and Paul, in his letter to the Ephesians, speaks of the " Prince of the powers of the air." Indeed, that spirits have power to act on and influence the elements, is an idea that seems to have been entertained not only by Heathen authors but by Jewish and Christian teachers.

Of this, at least, we are sure : *The facts exist*, and do not belong to the category of ordinary physical phenomena. They are most mysteriously identified with the names and forms of departed human beings ; they exhibit, in many instances, a marvelous conformity to the intellectual, moral, and social peculiarities of those who purport to be in communication ; they are inwrought with the individual life and experience of men, and in a manner, too, which only the human mind, in its spiritual and immortal relations, is fitted to determine or perceive. The nature of the phenomena under discussion, and the circumstances of their occurrence, oblige us to conclude that they are produced by the direct action of minds like our own ; and yet, whenever we try to produce even a poor semblance of a single phase of these Manifestations, the effort is found to be utterly abortive. This it is that *drives* the rational mind from this sphere of physical tangibilities, to seek for the ultimate springs of this great Spiritual movement in the invisible Arcana of God, from which proceed the subtile energies of life, and from whose sublime abodes " ministering spirits " go forth in His name, and armed with a measure of His power.

In conclusion, I deem it proper to observe that, I propose no *rejoinder* to what you may say in your replies, until I have finished, as fully as the limits of this discussion will permit, the important business now in hand. Having commenced my analysis of the facts, in support of the Spiritual theory, I can not be diverted from my purpose by the playful sophisms and semi-serious contradictions of my friend. *All the points that you may even seem to make, against the Spiritual idea, will receive particular attention hereafter.* At present, and for a little season, I propose to allow you all the freedom you desire, but I must admonish you to use it as one who expects to render a strict account. Will you also bear in mind that your mere *negation* will neither invalidate the truth nor *shake* one stone in the spiritual temple, whose foundations are demonstrated, by numberless facts and reasons, to rest on eternal principles.

In this conviction, deepened by the observation and experience of each passing day, I remain,

Yours fraternally,

S. B. BRITTAN.

REPLY TO S. B. BRITTAN.

NUMBER FOUR.

MY DEAR SIR: You open your fourth letter by referring to "Mysterious Lights," and instance five cases from the Old and New Testaments. So far as *modern lights* are concerned, I might legitimately refuse to notice these examples—as it places my argument under the ban of religious prejudice, and you exultingly ask me to "*disabuse the world*" of these "mysteries." I know no good reason why the men and women of the Scriptures should not be put under the same laws that control other beings. The *faith of the world* rests as securely on a deception as on the truth—when the human mind is not capable of understanding the fallacy. I am sure that Mahomet has had less trouble to maintain "*uniformity*" of *faith* among his followers than Christians—and still the Christian world assures us that his religion is a lie and he no prophet. The "*sun stood still in Gibeon*," one whole *day*, for men to butcher one another by the *light* of it, we are told in the Scriptures. Theology once assigned the short space of a few thousand years as the age of our earth—Geology has demolished that foolishness. "*Six days*," literally understood for centuries, was formerly assigned as the period occupied on *Creation*—but such an opinion was recently refuted by a *clergyman* in New-York city. The "*millions whose faith has rested on such testimony for ages*" have as a *mass* held during that time that our earth was *flat* like a *pancake*. Gallileo, Copernicus, Newton, Herschell, and my friend Fishbough, hold that it is a *round body*—so holds all the world now. So I conclude that the "*faith of the millions*" of blockheads whose faith for ages rested on the divine right of *kings* has very little to do with matters of *fact* in the domain of philosophy. So I pass to facts and figures.

Bernier, the traveler, in 1666, witnessed an *eclipse of the sun* in Hindostan. Hear what he says: "Both sides of the river Jumna, for nearly a league, was covered with Hindoos of both sexes, up to the waist in water—the children were *naked*, the women had a muslin covering, the men a narrow girdle. The Rajah's nobles, merchants and nabobs, had a *screen* preparad where they could bathe unseen. The moon began

to obscure the sun, when the multitude plunged into the stream, muttering, and praying, and flinging their hands toward the sun, sprinkling water in the air, bowing their heads, with a thousand other gesticulations. At its close they *threw pieces of money* and many garments into the stream, and dispersed." These "*millions*" believed the *phenomenon* to be *spiritual*. No less a being than the Hindoo's God was, *in their opinion*, the true *cause*. Twelve years previous to this, Bernier, a native of France, witnessed and described the effects of an *eclipse* on the mass of *La Grande Nation*. In 1654 the *astrologers* of France proclaimed the end of the world—a *bugbear* quite common in the middle ages, and not wholly unknown in the "noon of the nineteenth century." He says "the terrified rabble of all ranks, oppressed by guilt or fanaticism, *crept like rats*, into their cellars, or dark closets, as if God could not have beheld them there; or rushed headlong to their churches, with *piety* begotten by fear. Others who anticipated some malignant influence, swallowed drugs, which were vaunted by their inventors as a sovereign remedy against the *eclipse disease*."^d

The Hindoos acted the most rationally—only flinging away their money; the Brahmins of course did not pick it up—but the Doctors in France got pay for their drugs. This was in France, about 200 years ago—"Vive la Roi." We had better rest our faith on the belief of the "*millions*"—they are *always right*. "The voice of the people is the voice of God." That is "*luminous and highly spiritual*." Other men beside those you mention have seen *luminosities*, let us have a few cases.

John Batuta, a traveler of repute, who flourished about 1324, and traveled over the entire East, relates the following. He found in the Maldive Islands a set of praying Mahometans, and they related the story of a specter seen by them, and the cause of it. The legend ascribes the conversion of these Islanders to Mahometan faith, to a *man who destroyed a sea-monster who monthly devoured one of their most beautiful virgins*, and to keep up their fervency the monster appears on a *certain day* in the offing, "where Batuta saw the specter with his own eyes, in the form of a *ship filled with candles and torches*. This specter is often seen in those seas sailing in the *teeth of the wind*—and called by European sailors, the "Flying Dutchman."

Cotton Mather who had a terrible fright with the *spirits of his days* relates in *Magnalia* the following story of a specter ship. In 1647, some citizens of New-Haven built a ship in Rhode Island, and freighted it for England. The ship was lost and all on board, and much anxiety

^d See Appendix, Note D.

was felt among the Colonists about her fate, and they fell to "praying that God would tell them, if it pleased him," what had become of the ship. In June next ensuing a great thunder-storm arose out of the North-west, and about an hour before sun-set, a ship of like dimensions was seen coming up the harbor, her sails all set, and filled with a fresh wind—and was seen for the space of half-an-hour—sailing to the North. The ship crowded to the shore, and was seen of a multitude, and the children cried "there is a brave ship." The spectators could see the "several colors of each part, and the principal rigging," and it came so near that they thought a stone could be "thrown on board," when her maintop fell hanging in her shrouds, then her mizzen top fell, and her masting seemed blown off—then her "hulk careened"—and "overset and vanished into a smoky cloud."

These are palpable cases of *mental reflection*—the object seen corresponds to the *image in the mind*. The latter seemed to have a "cloud" for a *foundation* to which the mind *transferred* its own image. It was seen just after a *thunder-storm* when the air was in a favorable condition to reflect. The air of some localities evidently favors the seeing of these mental shadows.

Kempfer, when near Baku, on the Caspian sea, saw fields on fire, where the surface in places seemed "boiling, eddying and murmuring like the waters of hell." "From the rents in the earth, black smoke, blue steam, and pure flame rushed up into the air." A few persons were engaged collecting lime-stone over the crevices, and burning them, while others were cooking dinner over the burning naphtha. One of the laborers, for a small fee, took a thread of cotton from his shirt, tied it to his rake, and held it over another rent from which no steam apparently issued, when a tall bright flame shot up, like a gas lamp, burned furiously, and expired. Beside a hill of stone sat two Parsees, of Persia, beholding with awe and veneration the ascending flames, which they regarded as the emblem of the *Eternal God*. They were "*fire worshippers*," and beheld that *flame* with as much awe as Spiritualists do the "odid lights." We naturally venerate the unknown.

Dr. Thomas Shaw, who visited Jerusalem in 1722, when returning from the Jordan was journeying by night through the valleys of Mount Ephraim, was attended by a singular *ignis fatuus*. "Sometimes," says the traveler, "it was *globular*, or else *pointed*, like the flame of a candle; it would then spread itself and involve the whole company in a *pole offensive light*, then contract, instantly, and disappear. In less than a minute it would return and begin to exert itself and run along from one

place to another, like a train of gunpowder set on fire, or spread and expand itself over two or three acres of the adjacent mountains, lighting up every shrub and tree. The atmosphere was thick and hazy, and the dew on their bridles was *unctuous*." Shaw suggests that this curious light is similar to those seen skipping on the masts of ships, and called "*Cerpo Sauto*," by sailors, as they were called Castor and Pollux by the ancients. The reader will notice that the *air* was in a peculiar state. That it was an influence and a light of a curious character, and at times an apparent light—which showed physical objects—no one will dispute. It is more marvelous than the "burning bush" or the "light cloud" or the "pillar of fire."

Carsten Niebuhr, while in the Persian Gulf, saw the sea, in the night, for half a mile in extent covered with a *luminous* appearance—which is now known to be produced by the *medusa*. If the *cause* was unknown, we might charge it on old Neptune with great effect. Humboldt has often observed the same phosphorescent appearance of the sea. Bernier, while on the Ganges, had hitched his boat to a tree and was watching tigers. The moon rose and spanned the earth with a *pale bow* that resembled the *phantom* of the sun bow. The next night the bow returned—and on the fourth night "the woods became suddenly illuminated by a shower of fire—the leaves of the forests on both sides of the stream *glowed* as if they had been clothed with leaves of living flame." These fires moved in columns, fell in drops, or rose in clouds—the night was hot and the air still—and the Portuguese sailors declared that they saw so many demons. Fire-flies and marshy vapors were the cause of the scene. And, says Bernier, "the *marsh* meantime sent up meteors like *globes of fire* or enormous rockets—while others assumed the shape of a tree of fire." A *pillar of fire* by night.

Historians mention another *luminous* appearance—on a large scale—which has made some disturbance in the religious world—and it should find a place in this discussion. Constantine espoused Christianity as a matter of policy. His character was cold and jealous—and he destroyed all the family of his brother but Julian—this lad was spared his life, but suffered at the hands of a gloomy tyrant. Julian, educated in the principles of Plato, had imbibed a deep-rooted hatred and contempt for the murderer of his family, and the religion he had espoused. When he succeeded to the empire he proclaimed *toleration* to all sects, but *espoused Paganism*, and attempted to revive its desolate worship. He was a man of strong mind and studious habits, and in his vanity conceived the design of rebuilding the temple of Jerusalem—to vie with the stately

Christian edifice that stood on the adjacent hill of Calvary. "He held," says Gibbon, "the local God of the Jews in deep veneration, and vied with Solomon in the number and splendor of his bloody sacrifices. Alypius, his poet, friend, and minister, was commissioned to begin the work." About 300 years had elapsed since its destruction. Numerous historians attest the *miracles* or *supernatural appearances*. The Christian world has everywhere related this story as an evidence of *Divine interposition*.

Ammianus Marcellinus, a Pagan, and one of the soldiers of Julian, says, "While Alypius, assisted by the Governor of the Province, urged with vigor and diligence the execution of the work, horrible *balls of fire* breaking out near the foundations, with frequent and reiterated attacks, rendered the place, from time to time, inaccessible to the *scorched and blasted* workmen, and the victorious element continuing in this manner resolutely bent, as it were, to drive them to a distance, the undertaking was abandoned." The profound historian Gibbon is confounded with this story, but gives the facts and authorities, hinting that some fact in Nature will yet explain it. It is well known that Millman and Guizot, two of the most learned theologians in Europe, have followed Gibbon's great work—"Decline and Fall of the Roman Empire"—with *explanatory notes*, to break the force of his arguments against the Divine origin of Christianity.

I give the explanation of this phenomenon, furnished by these critics. Guizot, quoting Tacitus, says, "The temple itself was a kind of citadel, which had its own walls, superior in their workmanship to those of the city. The porticos themselves which surrounded the temple, were an excellent fortification. There was a fountain of constantly running water, *subterranean excavations* under the mountain, reservoirs and cisterns to collect the rain water."—(Tac. Hist. vol. ii, 12.) Guizot continues, "These reservoirs must have been considerable. They furnished water for 1,100,000 people during the siege of Jerusalem—the siege occurring from April till August, when no rain falls in the city." These excavations, he says, served, even before the return of the Jews from Babylon, for magazines of wine, oil and corn, and also the treasures which were laid up in the temple. Josephus affirms their great extent. When the city was on the point of surrender, the chiefs designed, but were prevented from taking refuge in these *caverns*. Some secreted themselves—and after the burning of the temple, one Simon issued from the vault and appeared amid the Roman guard. Many more were discovered. The caverns date to the time of Solomon. The

space of 300 hundred years had filled them with *inflammable air*, and the workmen of Julian, on "approaching these passages with *torches*," when they reached them by digging, found them "*suddenly on fire*," explosions were heard and new *flames* appeared whenever they repeated the experiment. Guizot here refers to the facts of a similar kind of phenomena occurring in mines—which has led since to Davi's discovery of the safely-lamp. This explanation is confirmed by a similar fact. Josephus says Herod had heard that treasures were concealed in the sepulcher of David—he descended with attendants, and on attempting to enter the second chamber, he was repelled by the flames, which killed those who were with him. Thus we find that one of the most *awful interpositions of Providence* in favor of a *sect*, vanishes into results produced by *natural causes*, and testified to by Christians themselves.—Gib. vol. ii, 340.*

"An earthquake, whirlwind, and *fiery eruption* which overturned and scattered the workmen, are mentioned by respectable writers." To this remark of Gobbon I find this note appended, from Warburton's answer to Basnage: "The Bishop has ingeniously explained the *miraculous crosses* which appeared on the garments of the spectators, by a *similar instance*, and the natural effects of lightning." By this note it appears that *luminous crosses* were seen by the multitude at these occasions. These latter I regard as *mental reflection*—the *cross* in all minds, would evidently be the prominent mental object.

While on this point, I must observe that this explains the *cross* seen by the Emperor Constantine—when marching at the head of his army. Deeply intent on the policy of changing the religion of the Empire, Christ and the cross were in his mind—suddenly a *luminous cross* is seen—and inscribed "by this conquer." Before Jerusalem was destroyed for a space of a year—a *flaming sword* was seen by the inhabitants of the city. The Roman *sword* was always present to their minds. Nazarius describes an army of divine warriors that he saw fall from the sky—marks their stature—their beauty—and the *stream of light* which beamed from their *celestial armor*. The orator appeals to the whole Gallic nation for the truth of his assertion. The night after Constantine and his army had seen the luminous cross, Christ appeared to him, and displayed the sign of the cross—and directed him to march against his enemies. This vision corresponds to his mood of mind. Eusebius declares that the Emperor affirmed with an oath the truth of this vision.

Strange that Christ should never have appeared to *other butchers* who have waded in seas of blood. The vision of Constantine was seen just

* See Appendix, Note E.

before he had *determined* to do his *butchering* in the name of Christ. Similar facts are on record. The autumn before the American Revolution, the people of Killingly, Conn., who had been expecting hostilities, were one day alarmed by repeated discharges of small-arms, in the direction of Boston. The sounds were heard all night, and the people were greatly surprised when they found no battle had occurred.

Beside these *spirit-sounds* I find the following: "Just before the battle of Yorktown, Nell Alexander was returning home from Providence, R. I. When near Alexander's lake, about ten o'clock, he looked up, and saw a *brilliant light*. South of the zenith, extending east and west in the sky, lay an arch of *mounted cannon*, their muzzles pointing south. Their color was that of the aurora borealis, and were sixty-four in number. His uncle Levens also saw and counted these cannon. They were both Scotchmen—and entitled to *second sight*. An aurora converted into a park of cannon, by mental reflection, transforming the object seen.

Julian, the Emperor, just before his death, saw the figure of the god Mars passing from his tent-door, his face veiled; he rose, went to the door to cool his brow in the midnight air, and saw a meteor shoot across the sky. He knew his time had come. He was wounded next day with a Persian javelin, and yielded his life with the "readiness of a cheerful debtor."

Pagans as often have these *luminous visitants* as Christians. Their *facts* are as well attested as ours. Reichenbach tells us of a luminous *cloud* seen over a new-made grave—a *sensitive* person saw it as a *ghost*—another whom he took to the spot saw a bright flame *only*—he removed the dead body and quick-lime and the ghost disappeared. Hahn and Kern, in the Silesian castle where the *ghost dog* was seen, saw flashes of light darting from the corners of the rooms, in various directions. The Bordeaux witches, when about to be burned, saw "illusive fires," through which the Devil made them pass without harm. This was a mental phenomenon.

"Peter of Alcantara was often seen *enveloped* in a lustrous *light*, and *floated* into the air." Odic emanations from his own body. When Xerxes marched into Greece, the God of Delphi told the inhabitants to leave the treasures in the temple, the God could defend them. When the Persians approached, the *sacred arms were moved by invisible hands* on to the neighboring declivity—a miraculous *storm of lightning* gleamed among the hills—and warlike voices of acclamation resounded within the temple.

Romulus, the founder of Rome, disappeared in the midst of a cloud and flash of lightning—in the sight of the whole army. At Cape Elizabeth, Maine, August 12, 1771, in a perfectly *clear day*, a blaze of fire entered a room where a young woman was weaving—burned her arm, set the harness and web *on fire*. She gave the alarm and the fire was extinguished. Electricity probably. Servius Tullus, the sixth King of Rome, was made prisoner of war in his youth, and while a slave in the King's palace, he lay asleep in the sight of many, and his *head was seen* to be *on fire*. The attendants ran for water, but the Queen forbade them, declaring it was a token from the Gods. He awoke after a long sleep, and the flame disappeared. So says Livy. Does od-force pass from the brain while asleep? Nero murdered his mother, Agrippina—her ghost followed him, and the *furies* also with *flaming torches* and whips. Savanarola, a profound mystic and preacher, who caused Lorenzo De Medici to renounce his absolute authority, before death, was attended with miracles. Francis Picus, his biographer, affirms that more than once he saw the *Holy Ghost* sitting on Savanarola's shoulder, in the form of a *dove fluttering his feathers*, which were sprinkled with silver and gold. How beautiful! The occurrence appeared actual. Savanarola was condemned and burned. He faced the fagot and fire like a true martyr.

I regard the above as a *spectral illusion*, a *mental reflection*. Mirage, or *specter lakes* of water, is another form of these mental reflections, as any one who will examine may see.^f They *always occur* when the *sense of thirst* is overpowering, and the eye sees the image of the mind reflected in the air. The air no doubt, in all these cases, is in a peculiar state. Senator Wade related to me the following fact: About ten years since a *sleet storm* had covered everything with ice. About ten o'clock one moon-light night he went to the door—a cloud lay east of the moon and another west, while it shined out clear and full between them. High in the zenith hung a most gorgeous temple, its tall spires tipped in golden light. His first thought was that "the New Jerusalem was coming down out of Heaven;" but on close inspection he saw that it was the *ghost image* of our old brick church penciled on the shining vault by the refraction of the moon's rays on the sleet-covered building. I have long thought the aurora borealis to be the refraction of light on floating fields of ice—the moving masses create her dancing streams.

When experimenting in Covington, Ky., on *biology*, with Drs. Everett and Westervelt, we had a dozen subjects or more, all young men. The operator one evening tried a *fire image* on the subjects, and repeat-

^f See Appendix, Note F.

ed the words, "A God in grandeur and a world on fire." At the word *fire* most of the subjects fell flat on the stand, others skulked back in great horror—all showing the most intense sign of awe and fear. When restored, they all affirmed that a sublime shower of glowing fire was around them, and the whole room seemed in a glow of intense flame. The image, fire, in the mind was here reflected and seen exteriorly.

There are three facts to be noted in these occurrences in the examples given by both you and myself: 1. Some are explained by laws well understood. 2. Others are compounded of physical objects and mental influences. 3. Others appear to be purely *mental reflections* occasioned by a peculiar magnetic state of body which brings the mind into connection with the surrounding electric ether.

The "burning bush" was not consumed—the "vapor" was not then "decomposed" by the angel. Our God is a "*consuming fire*." This image in the mind of Moses, at a favorable moment, was transferred to the bush—as in the specter ship in New-Haven. The "pillar of fire," (a cloud to the Jewish mind was always the covering to God,) may be explained in a similar way, or as a purely mental specter in their excited *impressible* state.

The friends of Jesus, constantly excited by his wonders, and their own simplicity, in their magnetic moods would see the persons who happened to occur to their minds. The "cloven tongues" of *fire* was the notion the Jews had of the Holy Ghost. Did the Holy Ghost "*decompose* the watery vapor" at these *numerous points*—or was he divided into so many *lights*? They "spake with other tongues," and what is more remarkable, some ten or more different nations *heard* the *Gallileans* in the "tongues in which they were born." I get the idea that they spoke in the Hebrew, but the strangers present *heard them* in their own tongue. The witch-girl in Cotton Mather's care understood Greek, Hebrew, and Latin, as he pronounced them. Various facts in history go to show that persons in the psychological state hear and understand tongues before unknown.

The "lustrous light" of Peter of Alcantara, which enveloped him, was quite as great a miracle as what Paul saw. Paul was made *blind*, heard a *voice*, and Peter *floats in the air*. The Baron proves that odic flame surrounds the head and hands of magnetic persons. The "cloud-form" seen by Kerner was a mental reflection; he saw it by *en rapport* with her; he found her in the magnetic state. The head in numerous cases of ghost-seeing is also indistinct. The three cases from Mrs.

Crowe are palpable cases of *mental reflection*. The "fishing boats" lost was reflected into his mind by the dying crew. The servants, in Aberdeenshire, saw their master in a "traveling dress." Do you think that ghosts from the other world wear "traveling dresses"—"oriental costumes"—and various other clap-traps used when alive? This one fact upsets all the fleeting forms of ghostdom, and shows them to be the identical *creatures* that live in *our own minds*. Mr. F. died that night at sea—they saw him in a "traveling dress" as he was usually seen about home. Mr. A. saw a beautiful boy, in white robes, and golden locks. I only ask, do ghosts *wear dresses* and have *red hair*? That boy was a mental reflection. Mrs. S. S. Smith saw the "illuminated room" when her eyes were closed; heard her sister's feet; heard her dress rustle. Could she see the interior of the room with *closed eyes*? This was a mental room, and mental light, and a mental sister! One of her specters, if I remember, was a little white angel fanning her with his wings. Are angels, then, half man, half spirit, and half goose? Angels *have wings*?—what a monstrosity! Such a mixture of animal and angelic is only found in our own minds.

A Millerite solemnly affirmed to Mr. B., of A., that he saw three white angels fly over Michigan. The specter seen by the circle at Bridgeport was that of an old "man with long white hair and beard." Do spirits have "*hair and beards*"? It was a case of mental writing performed by the circle—these electric currents were controlled, I should judge, by Mr. Minor, in *rapport* with the circle—the name written seems to indicate that fact. He came there the next day and had been thinking of it the night previous. Mr. Fowler saw luminous currents, paper, pen, and ink, and a magnetic battery, and men in the "oriental costume." The question is, do they keep such *things* up there, or are these images *palpably* the *mental projections* of his own mind?

The cases of Mrs. Whitman, Mr. Gordon, and Mr. Hume, are purely *mental emanations*. Light is a *sensation* produced in the mind by motion in the electric ether. Persons in this magnetic state are in perfect *rapport* with this medium—and it would appear that they may *see* any idea impressed on the mind. Your own case is explained in a similar manner—it appears that two currents passed from your eyes, and moved the table—your vision was mental, I think. In violent falls on the ice, in skating, boys speak of "seeing stars." Your own mind in passing from sleep to waking may have been in connection with some mind in the room—as you had been in a profound sleep.

I must close this letter by a few queries. How is it that the *spirits* who must know how they do these *great things*, have not informed your *circles*? but leave you to "*conjecture*." I know that Heathen, Jewish, and Christian authors, all speak of spirits and demons, who control the air, and about everything else. "If I by Beelzebub cast out devils, by whom do your sons cast them out?" Others beside Christ, it appears, cast out devils. I do not believe that a God of love would let loose such a foul spirit to carry ninety-nine per cent. of our race to infernal fires—making a *moral abortion* of our globe and a *fool* of the race, so I regard *him* as the creature of men's minds a *mental emanation* of an undeveloped race. You may review when you get ready—if you will publish my letters instead of telling what you think of them. You admonish me to use my liberty as one who must "render a strict account." The spirit-future is just ahead of you and myself, and one who has stood often by the dying couch, and seen all that was dear—mother, sisters, wife, and children—consigned to the grave, will need no such admonition.

Were I a ghost, and could return to the earth, I would command through all your mediums that the soil should be free, like air and water, putting the deeds into the hands of the mother—that Francis Joseph be removed from the throne and Kossuth be made Governor—then heading Dr. Kane's expedition, I would show the world where Franklin may be found—I would *meddle effectually* with men's affairs—*do something worthy of a ghost*. But what have we?—a few tables turned over—some mystic lights—much mental twaddle—and one "shingle machine," by Swedenborg the Seer.

Yours truly,

B. W. RICHMOND.

BRITTAN AND RICHMOND'S DISCUSSION.

NUMBER FIVE.

MYSTERIOUS MOVEMENTS OF PONDERABLE BODIES.

Among the modern mysteries nothing has excited greater surprise than the strange and startling phenomena of which I propose to treat in this connection. With all our pretended reliance on Spiritual realities, few among us were prepared to entertain the subject in a becoming manner. True, all had read of the ancient marvels and many had professed to believe. The sacred legends of the Hebrews had been subjects of familiar contemplation from early childhood, and for eighteen centuries theologians had labored to propagate a religion for which they claimed the sanction of invisible Powers. From the world's high places they had pointed to the Orient as the scene of oracular communication and miracle ; but, as the oriental mysteries faded in the distance of time, faith became cold, and formal, and powerless. The ability of spirits to manifest their presence, in any tangible manner, came to be treated as a false pretense, or a mere fancy engendered by disease. Such, in brief, was the state of the public mind when, suddenly, PONDERABLE BODIES BEGAN TO MOVE *in violation of known physical laws, and in obedience to the dicta of some hidden intelligence.*

The phenomena soon became frequent, powerful, and exceedingly diversified. A mysterious presence appeared to hold, in subjection to its will, the great forces of Nature. What philosophers termed *inertia* no longer opposed a successful resistance to the motion of ponderable objects. Gross matter seemed at once inspired with a disposition to overcome its former indolent habits. Apparently restless and impatient, it suddenly broke over all restraints and exhibited a strange conformity to the powers of life and thought. For thousands of years all forms of matter, the specific gravity of which is greater than air, had tended downward to the center of the earth. The law was universal and undeviating in its operation. The few apparent exceptions recorded in the Scriptures were at once ascribed to the special interposition of Omnipotence, while all similar facts, of more recent occurrence, were boldly denied. But at length a power, superior to the forces usually operative

in matter, was disclosed in every direction, and those who denied the agency of spirits in its wonderful revelations, were left to infer that the laws of Nature had been revised to suit the times, or that they might be *suspended* in the most capricious manner, and on the most trivial occasions. To the mind of the spiritual philosopher all appeared orderly as before. The original laws of matter, indestructible as the elements they govern, were seen to be in full force, while their action, with respect to particular objects, was neutralized by the direct agency and superior power of an unseen intelligence. In all this the Divine order of the Universe is observed and the grand harmony is unbroken, for, from the beginning, the highest natures have been endowed with the most God-like capabilities.

The facts in this department are numerous, but for obvious reasons I can only present a few examples. In the sixth chapter of the Second Book of Kings it is written that, 'The sons of the prophets were employed in cutting timber near the Jordan, and as one was felling a beam, the ax-head fell into the water; and he cried, Alas, Master! for it was borrowed. And the man of God said, Where fell it? And he showed him the place. And he [Elisha] cut down a stick and cast it into the water, and *the iron did swim.*' It is not to be supposed that the relative weight of iron and water was changed to produce this phenomenon. The two substances remained precisely the same, in their constituent elements and comparative density, and the laws of Nature were, strictly speaking, no more violated than they are when a spirit *in the form* raises a ponderable object from the ground. That spiritual agency was employed, to support the iron on the surface of the water, I conceive to be quite possible. If in your opinion the cause of this singular effect consisted in a rarefaction of the *od-force* of the ax, will you enlighten our theologians on this subject, and hereafter give *Elisha*, instead of the Baron, the credit of discovering *od*?

Remarkable manifestations of spiritual power, as illustrated in the mysterious movements of ponderable bodies, are said to have occurred at the sepulcher of Jesus, and are thus described by Matthew (chapter xxviii): "And, behold, there was a great earthquake; for the angel of the Lord descended from heaven and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow." Mark, in his description of the spirit that rolled the rock away from the door, says that, those who entered the sepulcher "saw a young man sitting on the right side, clothed in a long white garment.—(Chapter xvi.)

In the fifth chapter of the Acts of the Apostles, we have an account of a remarkable demonstration of spiritual power in the development of a physical effect. The apostles were preaching the gospel of Spiritualism, "healing the sick," and delivering those who "were vexed with unclean spirits." There were, at that time, as there are now, among the media many who were troubled with *disorderly manifestations*, and the Apostles were accustomed to relieve such persons from the influence of the ignorant spirits who controlled them. But the high priest and Sadducees being materialists did not believe in this spiritual jugglery, and filled with indignation, 'they cast the apostles into the common prison.' "But the angel of the Lord by night opened the prison-doors and brought them forth."

In the eighth chapter of the Acts of the Apostles we have an account of the wonderful experience of Philip. The Cesarean deacon was commanded by a spirit to go to Gaza, a city of great antiquity and important withal, it being one of the frontier defenses against Egypt. Philip went on his way, and it happened that he met a subject of Ethiopia whom he instructed in the prophetic writings and soon converted to the spiritual religion of Jesus. Finding a convenient place at or near Gaza, Philip baptized the new convert, and the account states that, as they came up out of the water, Philip was *spirited away* and was not seen again until he appeared at Azotus, situated, according to theological writers, *about thirty miles from the place where he disappeared!*

I observe that you undertake to explain how the eagle rises into the upper air: by the exercise of his will "*he rarefies the od-force of his body.*" Formerly, if I mistake not, birds were enabled to rise because the air would not give way with the same rapidity of motion that it was struck by their pinions. Thus the resistance of the atmosphere to the downward movement of the wings disclosed the whole secret, and the power of the eagle was seen to depend on the strength of the *pectoral muscles*, instead of the '*rarefied od-force.*' It matters not when the improved mode of flying was adopted, but if you admit the implied fact that Philip was transported bodily from Gaza to Azotus, in the manner indicated, I should like to know whether you apply your philosophy to his case. Did Philip accomplish the feat by rarefying the od, or, was he removed, as the account states, by a spirit?

Kerner, in his "Revelations concerning the inner life of Man," relates a number of facts illustrative of this phase of the manifestations. Several of these are so well adapted to my purpose that I must not omit to introduce them at this stage of the investigation:

“ Andrew Mollers mentions a woman, who lived in 1620, who, being in a magnetic state, rose suddenly from the bed into the air, in the presence of many persons, and hovered several yards above it, as if she would have flown out of the window. The assistants called upon God, and forced her down again. Privy Counsellor Horst speaks of a man in the same condition, who, in the presence of many respectable witnesses, ascended into the air and hovered over the heads of the people present, so that they ran underneath him, in order to defend him from injury should he fall.”

In the account of the strange phenomena observed at the tomb of the Abbé Paris, in 1724, it is alleged that not less than *twenty persons*, whose united weight could not have been less than *one tun*, were permitted to stand on a plank which was resting on the body of a sick person; and that some mysterious power was exerted in the opposite direction, to such a degree that the parties who were subjected to this severe experiment experienced no pain or injury from the pressure.

It is said that Peter of Alcantara, a religious enthusiast who subjected himself to severe mortifications, was often surrounded with a strong light, and was *raised in the air*, and sustained without any visible support. St. Theresa also, seems to have been subject to similar experiences. It is related that on one occasion, and in presence of a great number of witnesses, she was raised by some invisible power and *was carried bodily “over the grate of the door.”**

Those who deem it wiser to doubt than to believe, have been accustomed to reject these and all similar facts as monkish fables, and even now they are regarded by many as the dreams of enthusiasts. However, they do not appear, in the light of the present, as at all improbable. Indeed, separation from the world and the severe discipline of a monastic life, was by no means unlikely to render the individual eminently susceptible to spiritual influence. The lives of the saints and martyrs furnish many similar phenomena, and that they were often media, for various forms of spiritual manifestation, is demonstrated by the undeniable facts of their experience.

Kerner, in narrating the strange phenomena of which the Seeress of Prevorst (while under spiritual influence) was the medium, says, “When she was placed in a bath . . . her limbs, breast, and the lower part of her person . . . involuntarily emerged from the water. Her attendants used every effort to submerge her body, but she could not

* See life of St. Theresa.

be kept down ; and had she at these times been thrown into a river, she would no more have sunk than a cork."

Now if you resort to your old assumption that, this tendency of the body to rise above the water was caused by the rarefaction of the od-force, I desire you to answer the following interrogatories :

1. Is it not true that the agent referred to is so rarefied at all times as to be inconceivably lighter than water or air ? 2. Can any one, by an act of volition, render this agent more ethereal than it is by nature, any more than he can vaporize his blood by an effort of the will ? 3. Would it not rather be necessary to rarefy the osseous and fibrous system, in order to diminish the specific gravity of the whole ? 4. Is there any evidence that such a sublimation, of the grosser elements of the body, ever occurs ? 5. Will you elucidate the *modus operandi* whereby a man in the flesh may make himself so light that he can go up at pleasure, and have the kindness to state whether the translation of *Enoch* occurred agreeably to your peculiar mode ? 6. Were Christ and Peter sustained on the surface of the water in accordance with your theory ? And did the doubts in Peter's mind have the effect to *condense* the od in his body ? As you are inclined to fear that I may "dodge" the issue, you will, I trust, be careful that your example shall not contribute to realize your apprehension.

We are now almost daily called to witness facts which seem to warrant the presumption that gravitation and inertia are but inferior and involuntary natural forces, which in their action on particular objects, may be greatly transcended by the voluntary and higher agency of mind, so frequently and powerfully do ponderable objects move when no physical instrumentalities are employed, and the human senses can detect no cause of motion.

The following statement, which was furnished for publication in the last volume of the *SHEKINAH*, may be appropriately introduced in this connection :

"This may certify that, on the 28th day of February, 1852, while the undersigned were assembled at the residence of Mr. Rufus Elmer, Springfield, Mass., for the purpose of making critical experiments in the so-called spiritual manifestations, the following, among other remarkable demonstrations of power, occurred in a room thoroughly illuminated. The table, around which we were seated, was moved by an invisible and unknown agency, with such irresistible force that no one in the circle could hold it. Two men—standing on opposite sides and grasping it at the same time, and in such a manner as to have the greatest possible

advantage—could not, by the utmost exercise of their powers, restrain its motion. In spite of their exertions the table was moved from one to three feet. Mr. Elmer inquired if the Spirits could disengage or relax the hold of Mr. Henry Foulds; when suddenly—and in a manner wholly unaccountable to us—Mr. Foulds was seated on the floor at a distance of several feet from the table, having been moved so gently, and yet so instantaneously, as scarcely to be conscious of the fact. It was proposed to further test this invisible power, and accordingly five men, whose united weight was *eight hundred and fifty-five pounds* stood on a table (without castors) and the said table, while the men were so situated, was repeatedly moved a distance of from four to eight inches. The undersigned further say that they were not conscious of exerting any power of will at the time, or during any part of the exhibition; on the contrary they are quite sure that the exercise of the will is always an impediment to such manifestations.

At the close of these experiments it was perceived, on lifting one end of the table, that its weight would increase or diminish, in accordance with our request. Apprehending that the supposed difference might be justly attributable to fancy, or to some unconscious variation in the manner of applying the motive power, it was proposed to settle the question by weighing the end of the table. This was fairly tested to the entire satisfaction of all present. The Spirits were then requested to apply the invisible power. The balance was now applied in precisely the same manner as before, when the weight was found to have been suddenly increased from six to twelve pounds, varying as the mysterious force was increased or diminished, so that it now required a force of from twenty-five to thirty-one pounds to separate the legs of the table from the floor. Daniel D. Hume was the medium on this occasion, and it is worthy of remark that during the performance of the last experiment, he was out of the room and in the second story of the house, while the experiment was conducted in the back parlor below.

“The undersigned are ready and willing, if required, to make oath to the entire correctness of the foregoing statement.”

The original paper was signed by John D. Lord, Rufus Elmer, and nine others, citizens of Springfield, Mass.

The writer was personally present and witnessed the phenomena described in the preceding statement. The peculiar mode, adapted to test the presence of a foreign intelligent influence, varies the form of experiment and renders it more than ordinarily interesting. Nothing within the whole range of scientific research and discovery was ever more clear-

ly demonstrated than the fact that, the weight of the table was increased and diminished, in rapid alternation, by some intelligence wholly foreign to the company. Though the medium, through whom the results were supposed to be obtained, was not in the apartment at the time, the invisible power responded instantly, and in the peculiar manner described in the concluding part of the statement, to as many persons as thought proper to repeat the experiment, and the response, came as promptly when the requests were mentally entertained as when they were orally expressed.

There is but one earthly hypothesis to which you can possibly resort in a case of this nature, and that is one with which you are already familiar. If, as usual, you assume that the experimenter, or some other person, controlled the result, by virtue of the alleged capacity of mortals to govern some imponderable element wherewith the table may be pervaded, I must emphatically deny the assumption, and call on you to put your philosophy to the test of a practical experiment. It must be obvious that, if the results were obtained by the action of minds in the body on electricity, od-force, or any other potential agent, the same or similar results may be produced, with occasional exceptions, at pleasure. If the necessary parties and conditions are all within this sphere, arrange them and give us the experiment. I am disposed to be liberal in this matter. *I will allow you three months' time, and the concentrated will of one thousand persons, to accomplish the experiment* If you succeed, and the mysterious power does not thereupon claim to be SPIRITUAL, I will yield the point and vindicate your system, if I can comprehend its endless involutions.

As I can not finish, within the allotted limits, what I have to say of the mysterious movements of ponderable bodies, I will here suspend my observations.

Yours truly,

S. B. BRITTAN.

REPLY TO S. B. SKITTAN.

NUMBER FIVE.

PHYSICAL MOVEMENTS, CALLED MYSTERIOUS.

DEAR SIR: You refer to the surprise with which the world has received the new wonders, and in that remark you only hint at what has always been prevalent in the human character—a love of the marvellous, the wonderful, the unseen, the invisible.

When experiments first commenced in England upon electricity, individuals who held the wires for a shock were often thrown down, thrown into convulsions and spasms, and loudly declared that “the Devil was in them.” When Faust began to multiply his books by type, the Devil was again seen by the multitude, and the poor printer had to take the penalty. In the eighth century Virgilius was imprisoned for heresy, because he was a mathematician and believed in the antipodes. Pious Pope Zachary thought the Devil was in him.

Ceccus Asculanus was burned, at Florence, in the fourteenth century, by the inquisition, for making some experiments in mechanics that appeared miraculous to the vulgar. The Devil was in him—was the “*easiest*” way of accounting for it. The “*easiest way of accounting for a fact*” has sent many a man to the stake, and left science under the heel of superstition and the devillites.

The Rev. Mr. Burroughs was condemned as a witch, in New-England, because he was *stouter* than his neighbors; he showed some feats of uncommon strength, and his neighbors, Rev. Cotton Mather, the honorable Court, thought the “Devil was in him”—that was the “*easiest way*” of solving the problem, and it saved the trouble of thinking—glorified God—and put the Devil to shame. That was in the land of *leather pumpkin seeds*—a little over one hundred years since.

The present phenomena, *by no means new*, share the same fate of other new occurrences—“the Devil,” says one party; “spirits,” says the other. Franklin, Swedenborg, Daniel, Ann, and Hog Devil, are all back here—tipping tables, moving chairs, writing Hebrew from left to right, making shingle machines, throwing pumpkins up to the chamber floor—hold! friends, don’t “despise the day of small things”

That is the "*easiest way of accounting for it.*" The Rev. J. Preston, missionary in Jamaica, adopted a *rigid discipline* with the blacks before he would admit them into the church, and the result was *few conversions*, few souls saved. "Old Tom" came to him one day and began to lecture him; "Massa," said he "you are too tight; you *must let 'em in easy*; then you get a big church, all willing to go to heaven, if they can go *easy.*" The "*easiest way*" is what the world wants—*truth* is not what it is after, but *mystery*.

Twenty years since, when Dr. Mussey was lecturing on temperance, he always met the argument—"if whiskey is not made to drink what is it made for?" The Doctor always replied, "What are snakes made for?" "Don't know," was always the response. "Eat them, then eat them, then," exclaimed the Professor—"if you can find any foul nuisance on the earth whose use you don't understand, it must be self-evident that it was made to *eat or drink.*"

If this is not the position of the Spiritualists, then I have misapprehended their reasoning. The "*easiest way*" I have heard used more times and by more men than all other arguments. A United States Senator remarked to Mr. Greeley, in my presence, "If I believed in a *spirit-future* I should call it *spirits*, because it is the *easiest way* of accounting for it—but I don't believe in a future to the human spirit, and I don't know what the d—l to think of it." Sure enough, that is a *fix*, and a bad one, too. If we find a fact a little mysterious, that we don't understand readily, why it's a *prima facie ghost*—a ghost *per se*.

Richard Baxter, of England, a Divine of strong mind, wrote a treatise to prove "the invisible world revealed," from the phenomena of witchcraft—and affirmed that any man who would not believe on *such* testimony was an obstinate Sadducee. Cotton Mather attempted the same thing, in his *Magnalia*—but these and all the marvels of the Hebrew Scriptures have failed to convince men of the spirit-future—of a Spirit-world; and the present *spiritual danjamphry* has been opened up to show men the way up into the "kingdom come." All the wonders of our Earth, which chemistry and philosophy has opened to our minds, seems lost upon us. Our bodies, with their sublime mechanism, are disregarded—myriads of worlds revolving in space—two thousand suns glittering on night's blue vault under the scope of the natural eye—centers of systems more stupendous than ours—countless hosts of planets revealed by the telescope lying beyond our ken—have all failed to teach us a God, and a spirit-future through his goodness! We still demand that he shall tip tables, make noises, blow "Fabian's tin horn,"

swim axes, and dot an i. How long, O Lord, how long, will man spit in the face of all thy teachings?

"The earth, the air, the ocean, are my altar." They are full of God, full of wisdom, full of mercy, full of goodness, full of blessings. But I will be patient. Bros. Willets and Capron begin to see through a *glass darkly*—Bro. Fishbough has got sick of them—sure enough, as Bro. Hallock says, after years of trial, he is developed up to the sphere of *devils*. When the Arab, after having discovered, gave his followers alcohol, they drank, jumped back with amazement, and exclaimed, "the Devil! the Devil!" Buchanan, Tiffany, Courtney, Fishbough, Hallock, Ballou, Brittan, Davis, Capron, and Willets—a class of the most liberal and logical minds in America—are absolutely down on their knees, offering incense to the "Unknown God."

For your edification, I will give a few more examples of spirit flying and *leaving*:

Cotton Mather, who stood by and gloated like a wild beast over the death of the noble-hearted and manly Burroughs, a brother minister, says, "God had been pleased to leave this George Burroughs, that he had ensnared himself by several instances which he had formerly given of preternatural strength, which were now produced against him." He was a very small man. They proved that he took up a large gun—so heavy that strong men could not lift it at arm's length with both hands—behind the lock with one hand, and held it out. This was sworn to by several witnesses, of the first class—out of the "best society." They also proved, by two witnesses, that he placed his fore-finger in the muzzle of a seven-foot fowling-piece, and extended it to arm's length, like a pistol—which they, both stout men, could not do. Take another fact: At the trial of Bridget Bishop, it was proved that, when she was passing the steeple-house, in Salem, "she gave a look at the house, and immediately a Demon," says the report, "invisibly entering the meeting-house, tore down a part of it; they ran in, and found a board, strongly fastened with several *nails*, transported to another part of the house. Kerner states that the Sceress, in her magnetic moods, felt the attraction of the nails in the wall—and even told them of a knitting-needle in a cistern of water, whose attraction she felt. They found the needle, as she had informed them. Attraction between the human body and steel and iron can not be denied, and if the poor victim had any connection with the detaching of that board, it was by the magnetic attraction of her body. Burroughs and the woman both suffered death. B. had lost his wife, and her *spirit* had returned and

been seen by a set of old women who had agreed with her to return and she had been greatly abused. A most malignant and infernal spirit characterized the whole proceedings in that tragedy of blood, in which twenty persons lost their lives to gratify *personal spite* and a love of *notoriety*.

Cotton Mather showed himself a dishonest and blood-thirsty man, who scrupled not to hazard life to enhance his love of fame. The entire transactions show him to have been a treacherous villain of the darkest die. Upham, in his lectures, stamps him with this characteristic. Burroughs was a graduate of Harvard, and when arrested was the minister in Wells, a town in Maine. Upham remarks "that there is reason to fear that he fell a victim to the prejudice and hatred engendered in a parochial controversy some years before. The noble man was carried in a cart, with other victims, to 'Gallows Hill.' While on the ladder, he made a speech for the clearing of his innocence, with solemn and serious expressions, that all present greatly admired them." To turn this sympathy, the black-hearted crew that had hung him, cried out that they saw the Devil behind him dictating what he said. This was enough. Dr. Cotton Mather—a mass of sin and vanity and love of temporal power—rode among the multitude, exclaiming that it was no wonder that Mr. Burroughs appeared so well—the Devil could transform himself into an angel of light! This fired the mob—they cut down his body—dragged it by the rope to a hollow—stripped his clothes from his body—and probably "cast lots for them," and covered him with "*old garments*"—threw his body, with two others, into a hole—trampled them down, and left them partly uncovered. Cases are not wanting among mediums where this malignant spirit of *personal persecution* has been attempted under the authority of spirits. I will drag every rat of them into daylight.

Take another example of these mysterious movements of bodies. The body is a living one in this case. At the trial of Susannah Martin, in Salem, it was proved that one John Kemble had agreed to purchase a *puppy* of her, and failed to do so, and procured one of some one else. She had uttered, in some one's hearing, "If I live, I will give him puppies enough," and a few days after, Kemble was coming out of a piece of woods, and a small black cloud arose, in the northwest; he "immediately felt a *force* upon him; he could not avoid running upon stumps and trees that were before him. He was in the open road with an ax on his shoulder—yet he could not guide his body by his own will, but was impelled by a *force*. When he came to below the

meeting-house, there appeared to him a *puppy*, which shot back between his legs, then forward; he tried to cut it with his ax, but could not hit it; the puppy gave a jump, and vanished into the ground." Poor pup! "Soon a black puppy, somewhat bigger, appeared, flew at his body and throat, over his shoulder, one way, then the other. His heart began to fail him, he thought the dog would tear open his throat—he called on God and named the name of Christ and it vanished."

Now for the philosophy of this thing. The force in the man's mind was connected with the cloud, and that a repulsion might have come from that source is no more improbable than that the moon attracts the ocean—but the *puppy part* strikes a death blow at all the shadows of ghostdom. That puppy that he did not buy—with the threat—was in his mind—the *force* whether real or imaginary impels him—he thinks at once of Mother Martin, an aged lady, (young ladies, if pretty, are never witches,) and her puppy was in his mind, and a pair of puppies shoot out before his imagination, and nearly killed the poor man. That fact as firmly establishes a law of *mental reflection*, as the sun and shadows do natural reflection. There is no escaping from this construction of these facts—the Devil has given this earth "puppies enough"—the human mind wants something substantial.

When we suppose that these phenomena are new, we deceive ourselves. Cornelius Agrippa, the greatest scholar of his age, espoused the doctrine of Demonology and Witchcraft—but toward the close of the fifteenth century he renounced the whole and warned men with all his power to avoid such foolishness. At this, Paulus Jovius then accused him of being a sorcerer, and of writing against it to conceal his practice of it, and accused him of always having with him a demon in the form of a black dog. Before he died Jovius asserts that he took off the "enchanted collar," and cried, "Get thee hence, cursed beast, that has utterly destroyed me," neither was the dog ever seen after.

There are many puppy cases on record. The Devil was seen all over the land of gimblets in the shape of puppies, dogs, flies, spiders, "*black men, all dressed up.*" He wears *clothes sometimes*, just like all ghosts; but one *naked* ghost have I ever found in the thousands I have read of.

That the movement of *ponderable bodies*, by will-power, is an old occurrence, I give a few examples to that point. The Heathen gods have each his distinctive character. Vulcan was the artificer of heaven and earth, and his skill was not only great in this line of *creating*, "but he constructed *furniture* endowed with a *self-moving principle*, and would

present itself for use, or recede at the will of its proprietor.”—(Godwin’s *Necromancies*.) Consequently we find one of the chief mechanics making furniture that was moved at will—it was *enchanted*, you see.

Simon Magus understood this. He made chairs and tables move at his will, as Miss Beecher did; he animated statues, made a *sickle resp* without hands—*flew* down from a rock—make himself invisible—look like a sheep, goat, serpent, &c. Simon attributes it directly to *his will*—so says Romanus and Sinaita, two fathers of the church.

Elymas, the sorcerer, withstood Paul to his face before the Governor of Cyprus. Paul *smote him* with “*blindness for a season*”—(Acts, xiii.) This act of the apostle is wholly explained by biology. The effect was produced by a mental impression on Elymas.

The statues of Dedalus, an Athenian sculptor, were endowed with self-movement. He invented the wedge, ax, and plummet.—(Godwin’s.) Amphion was ruler of Thebes—and by *magic and music* made the stones *move after* and follow him, and *arrange themselves as he desired*. He proposed to wall his city in the same way—so says Horace.

Merlin, a great English magician, lived in the latter part of the fifteenth century. He was begotten by an angel—and was a favorite with kings. When the Saxon’s invaded England, three hundred British nobles were murdered. Merlin undertook to build them an eternal monument—and Stonehenge is that work. These stone, (larger than those in the Shetland Ise, measured by Dr. Hibbert,) by *unknown* means were carried from Africa to Ireland. (A *ghost* did it, probably.) Merlin’s workmen could not move them—and he tried his magic—they *rose high in the air*—pursued the course Merlin had marked out—and finally settled in Wiltshire. That beats your ax story, by considerable. This story, recorded by Spenser, the poet, probably grew out of *stone-moving* on a smaller scale—but refers to this class of mysteries.

One remark is demanded before I notice your wonders. History that can not be refuted settles the fact that *magic* was known to the *Magi*, the Chaldeans, to the Egyptians, to Moses, the prophets, the sorcerers, Christ, and the apostles—six or eight Popes in succession practiced it—Melancthon and many moderns were also to some extent acquainted with it.* Its whole range of wonders were found in clairvoyance, *willing matter*, mesmerizing, biology, and favoring the production of these conditions by burning incense and herbs in the room of the priestess—as in the oracles. When these conditions rose spontaneously among men, as they often have, the people and the learned have mistook it for the Devil, spirits, witches. It is doubtful how far the learned

* See Appendix, Note G.

suspected the *real source* of these wonders. The people and persons among whom this psychological temperament has been most fully developed, are the Hebrews—the prophets, Christ and the followers. Christ seems to have conceived the sublime and benevolent idea of regenerating the entire race, by wielding them through this channel—and whether he clearly discerned the philosophy of his system is doubtful. That he represents the *moral center* of our earth, I fully believe. His *moral maxims* can not be altered or made clearer, by any possible form of words. The field of nature he certainly did not touch, as we learn—it remained for Newton and Herschell to fix those laws in the minds of men. I believe in the law of prophecy, as inherent in the human mind—concealed in our inner and spiritual nature—and when I touch your facts, let it be understood that I reverence truth wherever found—and repudiate error wherever found.

The fact of Elisha comes first. The fact that Elisha was clairvoyant is certain, and that he understood the will influence over matter is probable. If a spirit brought up the ax, what did he want of the stick? It only served to fix the faith or will of Elisha on the ax—the spirit did not want it to sit on, surely, while he fished up the ax. All extraordinary acts were ascribed to angels, in the days of the apostles—the occurrence is briefly stated, and gives no means of explanation. A number of facts occur in the lives of sorcerers, showing that they could open prison doors, by magic force, or will.

The facts of the resurrection are contradictory, and the *angel seen* and the *young man clothed in long white raiment* are mental reflections of the images in the minds of visitors. Angels wear robes only in mythology. The numerous specters of the New Testament are completely explained by *mental reflection*. The case of Philip is paralleled by numerous other cases of *invisibility* and *air-riding*.^h

Pythagoras was seen in two places, thirty miles apart, on the same day. Many similar cases might be cited; they are explained in one of two ways—they rendered themselves *biologically invisible* to those present, or actually rode off in the air, as Abaris did who rode over the world astride of an arrow, without eating anything. Herodotus affirms this story. Dr. Faustus rode through the air also—and ascended into the clouds in the presence of the people of Constantinople—entered the harem by magic, through bolts and bars—and was killed by the Devil who had bought him soul and body; he was found torn limb from limb, and his blood spattered on the wall. The Doctor once raised the ghost of Alexander for Charles V., the Emperor of Germany.

^h See Appendix, Note H.

My remark, "rarefying the od-force," was occasioned by a recollection of Good's description of the flying eagle—he states that the bones and quills of the eagle are filled with rarefied air when in flight. The nerve aura, if susceptible of rarefaction, can not be shown to be so by any measurement we possess. If a spirit carried Philip thirty miles—who acted as *medium* on the occasion? Did the spirit ride Philip, or *vice versa*. The story refutes itself if taken literally.

A similar story is told of the Governor of Mascon, Burgundy. A work published by Thomas Beard, 1612, says, "It was a lamentable spectacle that happened to the governor of Mascon, who was caught up in the midst of dinner time and carried three times around the city in sight of all the people." I admit that it don't come up to Philip's ride, but it goes ahead of Kerner's stories.

Kerner's cases are probably veritable facts, but in no wise demand a spirit agency. When the Seeress stood up—Kerner often put his fingers to her's, both having their hands extended, and *he lifted her from the floor with perfect ease*. The nerve aura of the human body seems to be generated in great quantities in such persons, and when it passes from them through every pore of the body it envelops them in a "lustrous light." Mrs. Whitman speaks of these lights seen passing from the bodies of persons.

Your questions following the example from Kerner involve our whole subject—and do not, as a whole, demand remark. The condition of body seen in the Seeress, in St. Theresa, in numerous witches, tried by water, settle beyond doubt the fact that these bodies in this *magnetic state float on water*—the law of gravitation being overcome by the mental and physical conditions. To evade this conclusion we must abandon all history. Why did not Christ confer the power on Peter? Philip is the only *flying apostle* we read of, and Peter never rose in his conditions even to Gordon's state. Gordon in his *mood for flying*, I doubt not, may walk on water. Conditions of body that absolutely preclude sinking in water would enable Christ to walk on the waves. When friend Gordon goes up, I will attend to Enoch's case. Is will involved in these conditions? Christ seemed to think so—*faith was the one requisite* of all his miracles. Faith is *intensified will*, and will is *intensified desire*—and desire is mind put in motion. Christ told them that *mountains* could be *plucked up* and cast into the sea by faith.

I might legitimately refuse these points any notice, and I am aware that any notice of them places me under the "*odium theologorum*." If you have brought them in to *gain an advantage* by skulking under the

belief of the church—and letting me bear the odium, your motive is not a high one and will fail of its desired end. The church is anxious to get rid of Spiritualism, and favors my views, so far as I know, and I frankly say to them, if my theory prevails, the miracles of the Old and New Scriptures are the result of the *natural laws* of our *physical, mental, and moral* organization. If I am wrong I shall be corrected by the intelligence of the age. Seek all the advantage possible from this admission, *truth is eternal.*

The case of *table moving* at Rufus Elmer's is a good experiment, and needs explanation—it comes under the law of all physical movements caused by the *human will*—the medium being *out of the room* don't aid you at all. That minds *en rapport* aid each other when miles apart is certain.

You offer me “*one thousand*” *human wills* to repeat the experiment. To make the “*conditions*” all good, I must have the *same medium*, the *same persons*, *same table*, and the *same mood of mind* and body, and conditions of *atmosphere*. Our *mediums* have *no faith* here. I have knocked it all out of them. Your notions of “*like conditions*,” is vague indeed. Mr. Gordon is doubtless a remarkable medium, and that same company may never be able to do the same thing again. The experiments of Miss Beecher, and numerous others, takes the *wind* out of your facts.

Now I have a fact for you: Josephus states that the *fiery sword* hung over Jerusalem for a year, (a mental reflection.) One night the temple was beset by a *strange force*, and one of the ponderous *brazen gates*, which required twenty men to *move* on its *hinges*, was lifted from its sockets; the priests going to the temple for sacrifice heard a rushing multitude of voices, saying, “*begone!*” Call that the work of spirits? Then Peter's case, spirits; then the rock rolling at the door of the sepulcher, spirits; and Philip's ride from Gaza to Azotus, spirits—and we get a class of marvels, based on the power of *spirits* to move *brazen gates*, *large rocks*, *men's bodies*, and *iron bolts*, *without the aid of your mediums*. If they could do these wonders *then*, they can *now* without the aid of human bodies—yet the best combination of *your forces*, with five years of spirit aid, have moved 800 pounds; *with a battery* they wrote some *Yankee Hebrew*, and *stiffened Edward's legs*, alone; they have *moved a pen*, and wrote Mrs. *Minor* and *Simmons*, and dotted the *i*. Christ positively affirms that *men*, by *faith* might “*move mountains* into the sea.” Amphion *walled his city* by *will-force* or magic, Merlin built Stonehenge, and began to wall his city in the same way—so say credible historians. History has many allusions to a *strange, mysterious force*. I hold it to be within our own sphere. “*What shall we do with our hands?*”

Yours truly,

B. W. RICHMOND.

BRITAN AND RICHMOND'S DISCUSSION.

NUMBER SIX.

MYSTERIOUS MOVEMENTS OF PONDERABLE BODIES.

DEAR SIR: I am now prepared to resume my observations on this phase of the Spiritual phenomena, but, before introducing other facts, it may not be unprofitable to diverge for a moment from the course I design to pursue. A passing notice of your fundamental position may check the effusion of ink and save my friend much valuable time and labor, and this must be a *desideratum* with a physician who has an extensive practice, especially if he travels "in a muddy region" and the roads are unsettled.

In your reply to my first letter you admit the existence of spirits, and then gravely charge me with reasoning from premises wholly assumed and utterly indefensible. I invite attention to your language: "We can not allow you to *assume that spirits are back here*, till you show they can come agreeably to the laws of matter. They are *bodies*, and must obey the same law that controls atoms and globes." You then compare the souls of men, in their relations to gravitation, to '*balloons inflated with hydrogen gas*,' and calculate the rapidity with which they must inevitably ascend until they find their 'local position as determined by the laws of gravitation.' You seem to think that this is the pivot whereon the logical issue of this whole matter is to turn. Now I propose to show that *the assumption*, concerning the whereabouts of spirits, is all on your side.

You have recorded the admission that spirits exist, and it is worthy of remark that the only *place* where you can be sure they *do* reside, is *here*. All human spirits live on earth at least so long as they remain in the body. This world is the scene of their labors, and here are numerous objects, it may be, for which they have strong and almost deathless affinities. And yet you confidently assume that every spirit that dissolves its connection with the body, instantly leaves the earth by a physical necessity which it has no power to resist. You attempt to sustain this assumption by a species of sophistry the very anatomy of which is visible through the frail disguise it wears. Neither the facts under discussion nor the laws of being afford you the slightest counte-

nance, and it may not be improper, ere you charge me with the assumption that "spirits are *back here*," to *prove that they have ever necessarily been away*, in any sense that regards their specific locality. In these remarks I remember your argument as distinctly as I perceive its fallacy. You assume that, the spirit being lighter than air must of necessity 'go up,' precisely as a "balloon" ascends when it is filled with hydrogen. Here I wish to exhibit a due respect to the inward consciousness as well as for the outward experience of men, and I frankly confess that, if there are any spirits who have no voluntary agency of their own—souls inflated with gas—it is possible they may go up just as you describe, until they find their "local position agreeably to the laws of gravitation." But as some human souls may, perchance, possess as much voluntary power as you ascribe to "eagles," it is no less probable that they may be able to *stay down*, as easily as eagles *go up*, regardless of their specific gravity. According to your philosophy men in the flesh can walk, run, and sail against wind and tide; aquatic fowls can dive into the liquid element and remain beneath the surface; eagles, and other birds, have power to ascend into the transparent ether above the region of the clouds, in opposition to the laws to which the soul is alleged, *by you*, to be strictly subordinate—and all because they severally possess *voluntary powers* adequate to the resistance of the forces that govern the unorganized and lifeless elements.

Strange as it may seem, to this 'higher law' the soul is denied even the remotest relation. The human spirit, the highest earthly creation of God, endowed with Divine attributes and almost infinite capacities, alone is made an exception. You deny to the spirit any voluntary agency whatever. The God-inspired nature of man is thus seen to be degraded by your material philosophy to a plane beneath "beasts and birds and creeping things." Alas! to what gross and graceless issues are we tending when learned Doctors reason thus of the soul! Your mode of treating the subject shows, in a most significant manner, that you place the spirit on a level with things that have none of the powers of life and thought. You are unmindful of the sublime Image it bears; you show a total absence of all faith in its essential attributes, and hence in its very existence; and yet you are quick to repudiate—with what propriety let Christians or Infidels judge—the first intimation that your philosophy is founded in Materialism. The Poet says,

"T is distance lends enchantment to the view,"

and the force of your argument, like the effect of certain pictures, is found to depend on its being viewed from a remote position.

Now, my friend, as the spirits of men *do* reside here, during the entire period of their life in the flesh, you are at liberty to prove, if you are adequate to the task, that they invariably *go away* when these earthly tabernacles are dissolved. When you demonstrate that the soul must necessarily dwell in another and far distant part of the Universe, merely because its external relations and mode of life are metamorphosed, it will be time for you to charge me with assuming the fundamental points in the present controversy. I will now proceed with my citation of facts illustrative of the capacity of spirits to move ponderable bodies, and will, for a while, depend on the nature of the facts themselves to prove that spirits are really here.

On the evening of April 15th, 1852, I was at the house of Rufus Elmer, Esq., in Springfield, Mass., when David A. Wells, Professor of Electricity and Chemistry at Cambridge, was present with other intelligent gentlemen for the purpose of witnessing the mysterious phenomena. Remarkable manifestations occurred on that occasion through Daniel D. Hume. Prof. Wells and several other gentlemen, all of whom had been previously skeptical, made a written statement of what transpired in their presence, which was subsequently published in the Eastern papers. I have only space for the following extract:

“ While no visible power was employed to raise the table, or otherwise move it from its position—it was seen to rise clear of the floor, and to float in the atmosphere for several seconds, as if sustained by some denser medium than air. Mr. Wells seated himself on the table, which was rocked to and fro with great violence, and at length it poised itself on two legs, and remained in this position for some thirty seconds, when no other person was in contact with the table.

“ Occasionally we were made conscious of the occurrence of a powerful shock which produced a vibratory movement of the floor of the apartment. It seemed like the motion occasioned by distant thunder or the firing of ordnance far away—causing the tables, chairs, and other inanimate objects, and all of us to tremble in such a manner that the effect was both seen and felt. In the whole exhibition we were constrained to admit that there was an almost constant manifestation of some intelligence which seemed to be independent of the circle.

“ During these occurrences the room was well lighted, the lamp was frequently placed on and under the table, and every possible opportunity was afforded us for the closest inspection, and we submit this one emphatic declaration: *We know that we were not imposed upon nor deceived.*

The statement from which the above is extracted, was signed by David A. Wells and others. It is introduced in this connection for the reason that all the parties were among the last persons who could be imposed upon, and especially because Prof. Wells, being an electrician, is eminently qualified to judge whether electricity is competent to pro-

duce the results. Without expressing any definite opinion he at once rejected the assumption that makes this agent the chief cause. I am informed that Prof. Mapes, on witnessing similar phenomena, emphatically expressed the same opinion. Indeed, I am sure that, no one at all familiar with the laws that govern electrical phenomena will pretend for a moment that, the agent itself is adequate to produce the effects, or that the human mind in the body is capable of directing it, even with the aid of all the apparatus now in use, to the accomplishment of similar results.

On the 8th of August, 1852, several gentlemen were assembled at the residence of Ward Cheney, Esq., Manchester, Conn., where, in the course of the evening, very remarkable demonstrations occurred. One of the Editors of the *Hartford Times* was present, and from his account of the exhibition, as published in that paper, I cut the following paragraph :

Suddenly, and *without any expectation on the part of the company, the medium, Mr. Hume, was taken up in the air!* I had hold of his hand at the time, and I felt of his feet—they were lifted a foot from the floor! He palpitated from head to foot with the contending emotions of joy and fear which choked his utterance. Again and again he was taken from the floor, and the third time he was carried to the ceiling of the apartment, with which his hands and head came in gentle contact. I felt the distance from the soles of his boots to the floor and it was nearly three feet! Others touched his feet to satisfy themselves.

Mr. Gordon has several times been taken up in a similar manner. This has twice occurred in this city—in both cases at the residence of our distinguished friend, Dr. John F. Gray, in Lafayette-place. In both instances the phenomenon transpired in presence of a number of intelligent and scientific observers. In one case Gordon was carried not less than *sixty feet*, through different apartments, and was supported at irregular distances of from four to eight feet from the floor, while performing this aerial journey.

To attempt to refer these and other similar facts to the action of minds in the body, appears to me like trifling with the whole subject. The common experience and the common sense of the world, alike discredit all such pseudo-explanations. Not Faith alone, but Science and Philosophy stand up to rebuke the assumption. It is well known that science has never admitted these facts within her pale and none have entertained them in her name. This world's philosophy shuns and outlaws them, and cowards, who dread nothing so much as conversion to an unpopular truth, flee from their presence as from a magazine of curses. The *savans* who have been accustomed to call loudly for *facts* are, for

the most part, *dumb*, now that new facts are likely to explode some of their material conclusions. There are honorable exceptions, I am happy to acknowledge, but generally they are anxious to keep out of sight of these facts, as hypocrites are to evade the terrors of "the last judgment." But the facts are of too frequent occurrence to escape observation, or to leave the candid inquirer without the grounds of a rational conviction. These facts must inevitably strengthen the believers in revealed religion, and *they*, especially, have a more than mortal interest in this question. If it was a miracle for Peter to walk on the water, and for Philip to be taken up in the air and borne away, it is no less a miracle that the bodies of the Seeress of Prevorst, Peter of Alcantara, St. Theresa, Daniel D. Hume and Henry C. Gordon, are made to float on the water or in the atmosphere, in modern times, and before the eyes of living men, who calmly but fearlessly bear witness to these things. Now I submit that any mode wherby you may be enabled to account for the *modern* facts, will equally well explain the *ancient* examples of the same class. The combined wisdom of four thousand years has failed to trace these and other mystical phenomena to material causes, and if your *coup de main* is successful, it will demonstrate all revelation to consist in distempered dreams of undisciplined and erratic minds, and miracle-working, from the time of Moses to the present hour, will be proved to be a kind of scientific jugglery employed by the wise to deceive the ignorant. I am ready to follow Truth wherever she leads the way, but feel quite sure that you are taking the wrong direction, and had you the ability to accomplish the purpose to which you seem to have devoted your present labors, your power would suffice to wreck the faith of the world!

The following is extracted from Dr. R. T. Hallock's description, before the New-York Conference, of some interesting manifestations which occurred, not long since, in presence of a number of witnesses, at the house of Mr. Partridge.

On the table around which we were seated, were loose papers, a lead pencil, two candles and a glass of water. The table was used by the spirits in responding to our questions, and the first peculiarity we observed, was, that however violently the table was moved, everything on it retained its position. The table, which was mahogany and perfectly smooth, was elevated to an angle of about thirty degrees, and held there, with everything remaining on it as before. It was truly surprising to see a lead pencil retaining a position of perfect rest, on a polished surface inclined at such an angle. It remained as if glued to the table, and so of everything else on it. The table was repeatedly made to resume its ordinary position and then its inclination as before, as if to fasten upon us the conviction that what we saw was no deception of the senses, but a veritable man-

ifestation of spirit-presence and of spirit-power. They were then requested to elevate the table to the same angle as before, and to detach the pencil, retaining every thing else in precise position. This was complied with. The table was elevated, the pencil rolled off, and everything else remained. They were then asked to repeat the experiment, retaining the pencil and every thing else upon the table stationary, except the glass tumbler, and to let that slide off. This also was assented to. All the articles retained their positions but the tumbler which slid off and was caught in the hands of one of the party, as it fell from the lower edge of the table.

The phenomena here described illustrate the complex modes which often characterize these exhibitions of spiritual power. It will be perceived that while the strange force was applied to raise the table, and to hold it at the angle described, a power equally mysterious, but operating in a wholly different way, was employed to retain the other objects, each in its respective position, or to release them, one by one, as requested. Why did those objects neglect to follow the eternal law of gravitation. By what unknown principle of electro-magnetism was the *glass* made to adhere to the polished surface of that inclined plane? What unaccountable *od-force* held the table *up*, while it held the other objects *down*, with a force superior to their specific gravity? What gigantic human will operated on that occasion—*without knowing it, too*—and actually *accomplished what a thousand men can not do if they try*? So long as no man on earth has power to produce like results, I deem it quite unnecessary to remind the sensible and candid reader, that the phenomena under consideration infallibly indicate the presence of some foreign intelligence, endowed with unearthly powers of perception and supra-mortal energy.

Some time in November last I witnessed a most interesting exhibition of the powers of the mysterious agents, at the house of Anson Atwood, Esq., in Bridgeport, Conn. A little girl of some ten years of age, daughter of Mr. A., was the medium. Nine or ten persons were present, and the room was thoroughly lighted during the entire exhibition which I am about to describe. The spirits had previously promised to play on the guitar; accordingly, Miss Emeline Mallory, the only member of the circle at all accustomed to use the instrument, furnished hers for the occasion. The guitar was wholly out of tune when it was placed on the floor under a large table, round which the circle was formed. Soon after it was delivered into the hands of the Invisibles, the strings began to vibrate, and it was speedily manifest that the musicians *incognito* were *tuning* the instrument. At length, this was accomplished in a most perfect manner, and the unseen performers continued to play for more

than an hour to the astonishment of the whole company. During the performance the instrument often moved out from beneath the table, where it could be distinctly seen, and as often retired. At one time it assumed an erect position, and then it repeatedly rose from the floor, striking the head against the under side of the table in answer to questions. Also, while moving about in a horizontal position, the head of the instrument would rise a few inches from the floor, in answer to the oral and mental questions of different persons. At other times the answers were given by striking a single string. Occasionally, the guitar would approach some member of the company, and in several instances it pressed against them with a force of ten or fifteen pounds. As the guitar was moving out from beneath the table, traveling head foremost like "a thing of life," some one observed that the head and neck (which were black) appeared like a *serpent*, whereupon, instantly, the instrument imitated the motions of the reptile in a most life-like manner. During all these eccentric movements the music continued, almost without interruption. For some time the spirits kept up what are called the *harmonic sounds*, which—as those acquainted with the instrument will understand—are produced by pressing lightly, with the fingers of the left hand, on certain *frets*, and then sweeping the strings near the bridge with the right hand. The mysterious musicians played in what is technically termed the *arpeggio* style, and in different keys.

It may be proper to add that, for some time during the progress of this interesting performance, the medium, at my request, sat with her feet on the round of the chair, while the hands of every individual could be seen by the entire company. Miss Mallory assures me that she could not by any means, with the free use of both hands, produce the *sounds*, to say nothing of the accompanying movements of the instrument itself, which were produced on the guitar by the invisible harmonists.

Now, who played on that guitar? It certainly was not the members of the circle generally, for, be it remembered, not one in the room, Miss Mallory alone excepted, could execute the simplest exercise. Did Miss M. perform on that occasion? If she did, it is passing strange that not one of the company was aware of the fact. The young lady herself was of course entirely unconscious of the slightest agency in any part of the performance. If you require us to believe that she played on the instrument, by some occult action of the mind on some invisible imponderable agent, which you can not explain and the reader can not comprehend, you offer us a miracle infinitely more incredible than all the claims of the spirits. Besides, how could Miss M. produce results *with-*

out trying which she is confessedly unable to accomplish with her *utmost efforts*? And if one can play on the guitar without using the hands, so much better than they can when the hands are exercised without restraint, of what possible utility are fingers to those who perform on stringed instruments? "I pause for a reply."

No attempt has as yet been made to account for such facts, as are herein presented—without the intervention of spiritual agency—that is not, in my judgment, at war with all true philosophy and utterly repugnant to the common understanding of men. The attempt to refer them to the laws of physics, demonstrates the want of close discrimination and judgment, respecting the power of material agents, and the capacity of the human mind in its mundane relations. I desire to avoid a too confident tone, even in giving expression to my deepest convictions, but I trust you will pardon me if I am forced to regard your labors, in this direction, as a species of scientific Quixotism which may amuse, but can scarcely convince the reader.

I am, faithfully thine,

S. B. BRITTAN.

REPLY TO S. B. BRITTAN.

NUMBER SIX.

MY DEAR SIR: But a little time since you *positively* told me you could not be "*diverted*" from your course by my "*sophisms*"—that no "*rejoinder*" would be made till your "*analysis*" of the facts was "*completed*"—and after this *solemn* asseveration not to be *turned aside*, I find you in number six *attempting* a "*rejoinder*" to what you term my fundamental position. Now, my friend, don't you feel that you have done very wrong—that you have showed a great want of that *firmness* that is ever essential to a high purpose? I will forgive you this time—remembering as I do that a man of stronger nerves in our day made most bitter complaint of a galling "*fire in the rear.*" But, positively, it don't look well for the *leader* of an army to *face about* and peck flints with a *petit corporal*. "*About face*"—"forward march"—as you agreed to—I will shoot *easy*.

Attention is again called to that *position*. Spirits are described as being composed of *imponderable matter*. S. B. Brittan says, SHEKINAH, vol. I, p. 631, "The absurdity of believing the soul *to be* and yet to be *nothing*, is left to be disposed of by those who entertain such an opinion." Page 64, he says, "*The soul is an organized spiritual body—a form within a form.*" Now, friend B., out of your own mouth will I condemn you. If your own words are types of your opinions, then the highest idea of the *soul*, the *spirit* existence, is, that it is composed of *matter*—ethereal to be sure—gas, outside and in—gas, inflated with a more rarefied *gas*—still matter—still "*material,*" and yet you constantly bandy that foolish *epithet*—*materialists*. You may catch *gudgeons* in such traps. Your whole system, from beginning to end, is *materialism*, and you will not dispute it after what you have written. *Sincerity* is above all price; do not wrong yourself—you can not wrong me. All Spiritualists affirm that the *soul*, spirit, or spiritual body, is composed of *matter*, and you refer to the most subtile elements in nature for figures to represent it—viz: *electricity*.

As all *matter*, from globes to *atoms*, is controled by this law, I put your spirit bodies, made of *imponderable fluid*, under this law. "Who

shall weigh the lightning," says Job. All bodies near the earth, lighter than air, are *driven upward* by gravitation, and the force *increases* as the weight of the body *decreases*; if their bodies are as light as *hydrogen*, they can not remain here but by the exertion of *immense will-force*, if they are *imponderable* as the *electric fluid*, the force which would impel them from the earth would be incomprehensible. All human ingenuity applied to the dead body can not detect the fact that *heft* has left it. The greatest *force* your spirits have exerted, with the aid of your best medium, is about 800 pounds, and that being a measure of their *power*, they can not return to the earth by *will-force*, neither can they remain here after being detached from the body; the imponderable soul-body would inevitably leave the earth.

It is yourself that has denied the human spirit an *independent force*—you asserted that "the first example" of "unaided human will" moving matter could not be given. From the first I have contended that the *will-force* of the human mind was involved in these phenomena—and you have as constantly *denied it*. The Editor of Mr. Spear's *Life of Murray* argues that the human soul is not an *independent power*. The *eagle's* body is weighable matter, and his will-force so far counteracts the law of gravitation as to rise to a high altitude—but was his body as light as electricity, we see at once he could not hold himself on the earth by his present will-force. This is a plain proposition in physics, and you can not evade it—all impartial minds will pronounce it fair and logical. Show us that the *will-force* of spirits can hold their bodies near the earth—"probabilities" don't answer in the domain of comprehended laws. That I deny the "*remotest relation*" of the soul to the "*higher law*" of *will-force* is wholly a mistake; all that I have written testifies against your statement. The records will show the fact that I was the *first* and only man in this controversy that was bold enough to contend that we could *will matter*—using imponderable fluid as an instrument of *motion*. When I stated this to Mr. Greeley, he exclaimed, "What can not the human mind do!" Seeing the bottomless gulf through which your whole theory is descending, you piously charge me of being "unmindful of the sublime image it (the soul) bears," and "showing a total absence of faith in its essential attributes—and hence in its very existence." You ought to "thank God," my dear sir, "that you are not as other men," when you call on "Christians and Infidels" to judge of my *materialism*. "The soul is an *organized spiritual body*"—(SHEKINAH.) Your highest idea of "*Spiritual*," as all your reasoning shows, is clearly nothing more than a purified or *rare* form of matter.

The world is full of examples of men who deny the legitimate and *logical* results of their own theories and positions. "To what *gross* and *graceless* issues are we tending!"

I only restate the position on gravitation to impress it on your readers—it has not, nor can not be answered. Again, all our knowledge of *organized* life, shows respiration, in some form, to be essential—our "organized Spiritual body" must have an atmosphere—that atmosphere must correspond to the *rarity* of its elements—our gross compound of nitrogen and oxygen can not be breathed by spirits. Will you show us that it can? Perhaps, like Swedenborg's moon spirits, they have an "air sack" in the bowels. I admit, and firmly believe, in the eternity of spirits; but that no more settles their *locality*, than admitting your existence would prove your *residence* in California. Formerly my faith rested on assertion, and the *universal impression* has often been *wrong*—and is no *certain* guide to truth.

You have seen fit to question my belief in a spiritual future, and I venture a few thoughts on that subject. Two *forces* are seen operating throughout the Universe—these two forces combined form a *circle* or impulse. Every planetary system has its center or sun—this corresponds to the centripetal force, and planetary systems around suns represent the centrifugal force—and then again both these forces are confined in each sun and in each planet, hence suns and planets roll on their axis—and planets around suns—and suns and systems around other systems—and those of necessity, as analogy would show, around some *grand center* that exceeds the whole in force, and controls all.

The primary origin of all *force* is in intelligence, and intelligence, as I comprehend it, involves these two forces; and now let us turn in upon ourselves and see what we find. We see first intelligence and matter—or soul and body—these acting and reacting produce mind, or thought—a third. The two forces acting at right angles produce a third; in physics it is rotation and revolution; in mind, it produces thought—or mental circles. The soul answers to the sun—it is our *sun-point* or *centripetal force*—the body to the planetary systems—or the *centrifugal force*—the mind to the motion in these systems as the *result* of the two—the spirit—the *going forth*—the proceeding from these two antagonizing forces. Man in our animal creation represents the centrifugal force—woman the centripetal force—the sun point of the moral Universe. Man is the wisdom principle—the *selfship* of the system; woman the love, or will principle—the benevolence—the "*love-your-neighbor-as-your-self*"-principle. As all systems have a common center,

so must man have a common center—and the forces being dual, the moral and intellectual center will be found respectively in the two sexes. Christ, in this theory, represents woman, the “seed of the woman” was to bruise the *serpent's* head. Christ is the moral center of the Universe. *Man* was excluded from his being—as it is represented. Newton may justly be called the intellectual center of our Universe. Now, as this law must be universal, every planet, every nation, every tribe, every family, has its center, its *strongest* forces. Schlegel, one of the profoundest German writers, though a Catholic, declares that all the ancient systems of religion are based on a *trinity*—on *two forces producing a third*. The system of Fo, in China, corresponds nearly to that of Christ's—that of Taosse, in India, to that of Mahomet; the two first represent the love-principle, the two last the self-principle. “God is one God, and Mahomet is his prophet.” I—I—self—self.

This theory supplies all nations and tribes with a religion—and reason adapted to its main idea, and thus has it always been. This system supplies the peopled hosts of planetary worlds with a *moral and intellectual* center. It supplies all being with *light and intelligence*—regulated wholly by the point from which they start. If *self* be the center of movement—the system is *elliptical*, cometary, the center of attraction on *one side* all self. If love to God, *right, sincerity*, be the common center, then the system is balanced, and plays harmoniously. I drop in these thoughts to prevent misapprehension, and return to man.

Man being a “little Universe,” involves the two forces in his being—the sun and planetary force—the centripetal and centrifugal; on these two forces rests the perpetuity of Deity, and the eternity of man's existence. A *force* exactly balanced, by a *friction*, is an eternal rest; *two forces* exactly balanced, and in motion, are eternal movement. How the *independent* movement was first brought about, I can not see. If I could, I should be God. Man is an exact *epitome* of this independent force.

Let us beware that we don't get *self* in the *center*, and run eternally backward. Here is the grand secret of the death of nations. Self, the *center* of all *political systems*, being a scattering, false force, has doomed every nation and individual who revolves around it. Well did that grand central mind of our age—the mind of Kossuth—utter the fearful thought that *no nation* now on the earth has any *true future* as a nation; they are not based on *love—right*—the *true center* of all harmonious human existence. Woman, the *true moral center* of the sexes, must be summoned from her darkness into the all-pervading light of this great

truth—and from the burning *sun-point* of the mother's heart let her distil the warm dews of a deep *sincerity* into the heart of the nations. Talk of a millennium—the *highest* force now moving the nations of men is pure *self*, and as well engraft a millennium into the minds of the spirits of Pandemonium as into the present race of minds. In this scheme we see man moving up from darkness under the action of a mighty law, that pervades all space, and all planets, and all beings; and the one fool's trick of our race has always been—"O Lord, we want more light"—"belief in thee has faded from our mind"—and like the butchering Jews, with their hands dripping in blood, we rush to the altar, crying, "The temple of the Lord—the temple of the Lord"! "We are left to do these things." Six thousand years of blood and crime has hardly opened our eyes. The sun has always been over us—the earth, by its quickening heart, has fed us from its bosom—the air has cooled and warmed us as from an eternal fountain—the earth has yearly produced new beauties—and the gushing stream has slaked our thirst—the microscope has peopled with living things almost every atom of the globe—the telescope has swept the heavens and stars like the drops of the ocean are found swimming in the deep blue ether—and standing out under the "starry cope," let us lift our hands to God and pray, "O Lord, we know that 'the Heavens declare thy glory, and the firmament showeth forth thy handywork'—but we live in an 'age of progress,' and must have things *clearly* demonstrated; we are philosophers and deep thinkers, and all the displays of thy goodness and mercy and power has failed to satisfy us that our spirits have a *future*—the old Hebrew wonders have faded from men's minds, and the wonders of men's bodies are small matters in the way of proof of parental goodness—and we ask thee, therefore, that you will condescend to show us the facts in the case—permit, in this 'age of progress,' that some spirit may '*rap* three times,' if he is back here—turn over a table with Greeley on it—show us strange lights—give us fits of various kinds—let us talk in Mormon tongues—permit Daniel to write in *Yankee-Hebrew*—Swedenborg to make a shingle-machine for Bro. Tiffany—tell Bro. Capron how many 'shells he has in his hands'—let Franklin direct the battery—'Hog-Devil' pump and throw corn and pumpkins—and then permit all manner of blunders to be perpetrated: write out 'gammon' for Bro. Williams, and *then* we will believe in thy name, and that we are to live hereafter—and Bro. Brittan, Courtney, Capron, Buchanan, Tiffany, Davis, and Richmond, will show themselves on the Lord's side. Amen"!!ⁱ

ⁱ See Appendix, Note I.

It is hard work to keep sober, even in meeting time. "What shall we do with our hands?"

"T is distance lends enchantment to the view."

On the above conditions do we propose to come into the "kingdom come," or else "take an erratic plunge outside of the fixed laws of the Universe." Spirits are still bodies *lighter* than any body recognized by weight among us. How much *will-force* is requisite to hold them down? Show us the figures—call up La Place, Newton, Franklin, Swedenborg, Daniel, and Euclid, and let us have it solved. We can not be denied.

Now then, we must commence giving facts to a "wicked and adulterous generation that seek for a sign"

Your first fact, signed by Prof. Wells, and pronounced by him and Prof. Mapes to be beyond the power of electricity, is made up of two classes of phenomena. The first is the movement of a table, apparently by a simple force without intelligence. This force was distinctly connected with all the members of the circle present. When *all their hands* were on the table—in *two* instances at least—the table rose from the floor and floated in the air. Once it rose when no person was near it. Why did you omit the important *fact* above stated—thus cutting in two the whole affair and giving an isolated part? Is that the way to reach the truth? The table was attracted by the hands of the circle—their nerve aura being transmitted to it—the table becoming negatively charged while they were positive. The phenomenon of the pith-balls under electric action completely refute the opinions of Profs. Wells and Mapes. The subsequent occurrence may have been connected by a mental impulse. The second class of facts in the case—*shocks* and *vibrations*—are clearly electrical.

See the account of "Moodus noises," in East Haddam, Connecticut—(Hist. Collec. p. 526.) These sounds, says the writer, vary from the "roar of cannon to the crack of a pistol;" "the concussions of the earth are as much varied as those in the air." "The *shock* they give to a dwelling-house resembles the falling of logs on the floor. Stones were thrown from their beds by these currents." Those concussions you speak of were evidently connected with the electric state of the company present. The electric knowledge of Prof. W. is sadly at fault. The "Moodus noises" disappeared after the earthquake of 1811.

Your case from the *Hartford Times* is but a part of the whole facts occurred—and as it stands is only one case of many similar, of persons rising in the air, or in water. To refer these facts to minds in the body 'seems to you like trifling with the whole subject,' and in the

fore part of your letter you hotly contend that the mind in a "spirit-body" may hold itself near the earth—implying a *will-force* of many tuns—and now you object to my making Mr. Hume fly by embodied mind applied to the nerve aura of his body. Your readers must plainly see that you are the one that places the human mind below the power of eagles and reptiles. How did Cotton Mather's witches fly? You *assume* that spirits are back here—that they make Mr. Hume fly, that they "decompose the watery vapor," and your whole yarn is one grand assumption, and that *assumption* rests on another, that "physical science" don't admit these facts within her pale.

The sun once used to be *seen* moving around our earth; it once stood still; stopped a whole day in Gibeon for some poor devils to get through *butchering*. The *savans* once choked an old man till he swore the earth did not move. In "*six days*" the Lord made the earth—the "*sun* to rule the day and the moon the *night*." A whole "*magazine* of curses" was poured on the head that doubted these palpable facts. Peter's walk, Philip's ride, Mrs. Hauf's floating on water, St. Theresa's flight, and all similar facts are referable to the same law you admit. The celebrated Hopkins, the witch-finder, who brought many a poor wretch to the rack and the halter, found many who floated on water—it was a standing *test*—and he was finally seized by a mob and flung into a pond, and he, too, actually floated on the water. The Jerkers in this State, in Kentucky, and in Tennessee, when dashed on the ground, would "bound like a ball." If the witches flew and swam by Beelzebub, by whom do Gordon, and Hume, and St. Philip, and St. Peter fly and float? Tell me.

Sir Matthew Hale, Sir Thomas Brown, both prodigies of learning and integrity, doomed to death numbers of poor old women, on the naked *assumption* that Old Cloots, in his wanderings "up and down the earth;" entered the bodies of people and enabled them to bewitch people. Baxter preached at these solemn trials; Milton lived in these very times, and wrote "*Paradise Lost*," and sold the copy right for a few paltry pounds, to buy bread! We have, to-day, a no less astounding *miracle*, of an advocate of this spirit-theory writing the "*Macrocosm*"—a work worthy of the head of a Herschell and the heart of a Bourda-leau. Bro. Fishbough has made one bold step toward emancipation; he thinks the spirits are *great fools*. Prof. Buchanan, in many respects a superior mind, can not see the scope of his doctrine of "*spectral illusion*." My own deep convictions are, that none of you see clearly the *logical application* of the principles you teach.^j

^j See Appendix, Note J.

Your case, reported by Dr. Hallock, seems to be governed by mental impressions. Have you never seen experiments with electric rings? while the current is on they adhere, as did the glass and pencil to the smooth surface of a mahogany table. They were all rendered magnets by the will-force controlling the nerve aura. They were detached as you requested, controlled by your mind. Glass is known to conduct the nerve aura of the human body, and was held by attraction to the table. To my mind it is perfectly plain. In biologizing, the smallest boy, by a word, may hold ten men to their seats, when magnetically impressed, exerting no conscious power at all—and so of the table; it was a magnet, and responded to your request.

You claim that no man on earth can produce such results, while they are almost daily produced by men in your region. Such phenomena no more indicate a "foreign intelligence" than they indicate the table to be bewitched or possessed of the Devil or Mother Kimble's puppies. Must the invisible God stoop to authorize such feats to convince men of their immortality?

Your facts, at Anson Atwood's, is plainly the work of the mind of the medium and Miss Mallory; the instrument moved and looked like a snake—just as suggested. The phenomenon may have been wholly mental, or the impulse in the mind may have been transmitted to the instrument.

Luther declares that when the Devil used to visit him in the night and discuss the wafer-question, "he spoke in a clear, shrill voice," and excelled in "sharp rejoinders." A mental voice.

St. Dunstan, a renowned English Bishop, used to be tormented by Cloots; he came to his cell, poked his head into his cell, he took him by the "nose with hot tongs," and he "bellowed" so that all heard him for miles around. In a famous fight with other Bishops, when the question was carried in his favor, and an attempt was made to reconsider, a wooden cross spoke audibly, so that all heard it, "You have voted right once." The above was in *arpeggio* style I am certain.

In Granby, Conn., near a hill that had been separated by a shock, an old house was haunted. The noises resembled the "crying of a child," and also other noises. Two young men slept in the house; a "gust of wind came in at the window, the chairs were thrown around, shovel and tongues rattled about, although none were in the house. The wind seemed to go down the ash-hole." This is plainly reflected sound, wholly mental.

Cornelius Agrippa, a great wonder in the days of Luther. At the

court of John George of Saxony, the Earl of Surrey and Erasmus greatly desired him to bring up Tully and let him pronounce the oration for Roscius. The company was marshaled, impressed, and at the command of Agrippa, Tully appeared, pronounced the *whole oration* with such force and *gesture* that the audience declared Roscius innocent.—(Goodwin's Necromancers.) Here the sound is transferred to the *specter*—the scene itself was *wholly mental*. Luther and Melancthon both wrote of this man. This fact shows that at that time a whole audience could be biologized, and made to see and hear mental specters.

Thomas Britton, of England, famous as a dealer in coal, for music and chemistry, held at his house musical concerts. Honeyman a ventriloquist was introduced through mischief, and “announced, without moving his lips, as from afar, the death of Britton in two hours, unless he kneeled and said the Lord's prayer.” He did so, but it did not save him. The *idea* so terrified him that he actually *died* in a few days. He was a Roscicrucian, and left a valuable library on magic and music. This is actual sound *reflected* by a mental movement to a distant point.

I hope my friend will keep cool, and not let these *sounds* get too deep hold of him. I should be quite unwilling to have you *killed* by an *idea*, as was poor Thomas. You are of more value to me than a “harp of many strings.”

Yours truly,

B. W. RICHMOND.

BRITTAN AND RICHMOND'S DISCUSSION.

NUMBER SEVEN.

MYSTERIOUS MOVEMENTS OF PONDERABLE BODIES.

MY DEAR SIR: I can not dismiss this phase of the Manifestations until I redeem the promise contained in my eighth letter of the first series. It will be remembered that you introduced a disconnected and confused statement of the remarkable phenomena, witnessed in Austinburgh, Marlborough, and elsewhere in Ohio, and which I declined to consider at length for the want of a more complete and authentic account. Such a narrative *you* did not incline to publish, because, it may be, a full and lucid statement, however important to a right apprehension of the nature and phenomenal aspects of the whole matter, could not possibly subserve your object in this discussion. But L. M. Austin, Esq., and other reliable witnesses, have voluntarily furnished me just such an account of the occurrences referred to as my present purpose and the interests of the truth demand. I am happy to say that the facts are of such a nature as to proclude the necessity for any extended observations of my own; for, surely, no candid and intelligent man (my correspondent, having a case to make out, is cordially excepted) will be disposed to ascribe such startling, powerful, complicated and intelligent phenomena to any earthly cause. It is deemed unwise to impair the force of the facts, by withholding any portion of the statement, and accordingly I submit it entire.

A CIRCUMSTANTIAL ACCOUNT OF THE SPIRITUAL PHENOMENA
WITNESSED IN ASHTABULA COUNTY, OHIO.

AUSTINBURGH, February 4, 1853.

S. B. BRITTAN: *Dear Sir*: In your favor of the 19th inst., you request me to communicate an authentic account of certain remarkable phenomena, to which I referred in a former letter, and also to state my relations to the parties, and what were my opportunities for making observations. I do not feel at liberty to disclose the name of the lady spoken of, without her consent; nor can I obtain that consent for the present, for the reason that she is in a distant State, and I am unacquainted with her address. But I learn from a letter lately received from a gentlemen now in the City of Washington, that from certain

statements of Dr. Richmond in one of his letters published in the *Spiritual Telegraph*, referring to the transactions I am about to relate, inferences are drawn, unfavorable to the lady's reputation for sincerity and truth. I am sure that Dr. Richmond never intended to use language liable to such a construction ; but nevertheless I deem it due to the lady to make a brief statement relating to her personally.

During the fall of 1850, she was thrown into a state of the deepest distress, by the news of the death of her husband, which occurred on his outward passage to San Francisco. His death on ship-board, far from family and friends, with no relative near to soothe his sufferings in the hour of sickness and dissolution, was to her a trial of no ordinary magnitude. She was for a long time overwhelmed with a mental agony that seemed to threaten her very existence ; and when at length the first intensity of her grief was past, and she had fixed upon her plans for the future welfare of herself and two little children, she was at the greatest possible remove from the state of mind, which would admit of her being a party to intrigue or deception. Possessing a fine and cultivated intellect, her nature ardent and impulsive, yet noble and generous, no one who knows her would for a moment suspect her of deception and trickery under any circumstances whatever. I make this statement to show, that both the character of the lady, and the peculiar circumstances which surrounded her, preclude the supposition of any voluntary deception, on her part, in the matter referred to by Dr. Richmond.

It was in the summer of 1851, while on a visit to the family of S. M. Cowles, that her history as a "medium" commenced. Soon after her arrival at Mr. Cowles', the sounds began to be heard which were soon recognized as the "raps." She had never before heard them, and what she had learned of the "manifestations" in other places had not impressed her mind in favor of the idea of their spiritual origin. It was consequently a very great annoyance to her that, wherever she might be or whatever she were doing, the sounds were around her in all directions. Of course the family and friends were curious to get communications, and she in some instances consented to gratify their wishes. These messages were uniformly obtained by means of the sounds and alphabet. One of the family kindly invited me to call, and judge for myself what these strange things might mean. My mind had been so strongly impressed with what I conceived to be the ridiculous absurdity of the idea, that disembodied spirits produced these phenomena, that I had not until a short time before even read an article on the subject. But at that time my curiosity was excited, and I was glad of an oppor-

tunity to see and judge for myself. On my way to Mr. Cowles', I mentally arranged my test questions, and when seated with the medium at a table, awaiting the pleasure of the spirits, my mind was fully preoccupied with the impression, that the celestial visitor about to favor me would claim to be the spirit of my father. In a few minutes the raps came. But the spirit responded not to the name of father or mother. It professed to be the spirit of a child. At this moment, the sounds were heard at three distinct points on the table simultaneously. The medium observed: "Here are several spirits; have you lost more than one child?" "I have lost three children," I replied. After this many questions were put and responded to, the spirits rapping together in each instance. In reply to such questions as, "Do you know each other in the Spirit-world? Are you together there?" they responded in the most animated manner, producing a perfect concert of tiny raps. And finally they united in rapping out the following: "We are all happy together." The age of the children, at the time of their death, varied from two to four years. Subsequently the following message was obtained: "Earth was pleasant and we were happy; Heaven is beautiful and we are so full of joy;" and this from the spirit of the one who died at the age of four years—"Father, I was an undeveloped child, when I seemed to leave you; but I have progressed to a state more glorious than manhood's wisdom." This was my first experience in the investigation of spiritual phenomena. Everything I had witnessed was unexpected and surprising. I had not the remotest idea that I was to hold converse with the spirits of my children; the medium had no knowledge of my having lost but one child, so that her knowledge of my family history could not have enabled her, had she been so disposed, to arrange this scene for my amusement.

What I have above related was all that I personally witnessed of the manifestations, during her visit at that time. She went from Austinburg to Marlborough for the purpose of attending a course of lectures on anatomy. It was at that place that the extraordinary phenomena commenced, to which Dr. R. so frequently refers. I have before me several letters from Dr. Whiting, of Canton, which give the details of several of the strange occurrences, personally witnessed by himself, or vouched for by the most unimpeachable witnesses. I have written to him, requesting a full statement of what transpired at Marlborough, duly authenticated. Suffice it to say, for the present, that mysterious works were constantly going on in the room occupied by H, (by which initial letter of her name I will hereafter distinguish her,) and a fellow

student, principally during the night, but not unfrequently during the day. The bones, with which demonstrations in anatomy were made, were frequently moving about the room, without the agency of any visible appliance; and particularly *the cranium was always looking her in the face*, place it in whatever position she would. At night were heard almost continually sounds as of objects thrown in all directions and striking at various points upon the wall, the table, chairs, bed, &c. This annoyance was so constant as to deprive them of sleep, and it kept them in a state of terrible fear and apprehension. At length, harrassed and worn out with this dreadful persecution of "Ann Merrick," as the spirit called itself, she left Marlborough, and went to Dr. Whiting's. Thither the spirit followed her, and she was almost driven to despair, when one night, a few days after her arrival at Canton, she felt a calm and soothing influence, gently passing over her mind, inspiring her with the confident hope, that the hour of her deliverance was at hand. The next morning, in presence of Dr. and Mrs. Whiting, her hand was involuntarily moved, (for the first time,) and the following was written:

"Frank," (the name of her deceased husband) "I have tried to communicate several times; but, dearest, you did not heed me. I would have saved you from the annoyance would you have permitted. Never allow yourself to be alarmed by her raps. Never converse with or about her. Call for me; I am still your protector, dear H., though a veil is between us. She is attracted by no affinity of mind, but your physical condition admits of her annoying. Call for higher spirits." "Be calm, dear wife; do not weep; sadness is foreign to your nature. Be cheerful, be happy, be gay. It causes me to feel sad—grief in you—for although Earth's troubles are no more, our spiritual organizations are such that we can and *do* sympathize with the loved ones, we seem to have left. Be cheerful; it is better for you, *for our little ones*, and better for me to see you as you were, when I was with you in life."

The underscoring is copied from the original.

"Ann" repeatedly appeared after this, but a mental call for Frank would at once banish her. H. experienced not the slightest annoyance from that source, so long as she fulfilled the conditions on which Frank had promised his protection.

From Canton H. returned to her friends in Austinburgh, on the 11th of October, 1851; Mr. Cowles and his family were of course intensely interested to be informed more particularly than they had before been, respecting the phenomena at Marlborough. In the course of the evening, while she was conversing with her friends on the subject of her painful experience at that place, suddenly those loud raps were heard, which indicated the presence of "Ann Merrick." Mr. Cowles, wishing

to see something of her power, gave her a cordial welcome, to which she responded in loud raps. By way of giving them a taste of her quality, she performed some of her more gentle antics, such as knocking about the chairs, tables, &c. During the whole of the next day, (Sunday,) and the succeeding night, "Ann" was perfectly quiet. Several interesting communications purporting to come from deceased friends of the family, were received through the medium. In the evening, a circle meeting of investigators of the spiritual phenomena was held at Mr. Cowles; H., not choosing to sit with the circle, was in another room, conversing with some friends who had called to see her, when a sudden rapping on her knuckles intimated to her, that a spirit wished to communicate. Apologizing to her friends for a moment's absence, she retired to another room, and seated herself at a table with pencil and paper before her. Her hand was guided to write the message given below. It was directed to the circle, and was almost a *fac simile* of the author's hand-writing when in life. I have carefully compared it with a medical bill in my possession, written by Dr. Wadsworth, while he was our family physician. The underscoring is precisely as in the original document.

"Dear Friends: Gladly, most gladly, would I remove the veil from your eyes, that now prevents your gaze from resting upon the clouds of celestial visitants, that throng around you. Your little harmonious efforts to establish an electric chain between the mortal and immortal, have attracted from spheres most glorious, those who are sympathizing in your efforts, and who would, had Infinite Wisdom decreed it thus, quickly endow each and every one of you with that power, which, through unseen agencies, gives you glimpses, *faint ones* though they be, of those seas of glory, in whose waves of bliss the freed spirit is permitted, through the matchless love and mercy of Jehovah, to bathe throughout endless eternity. You feel these things a mystery. A mystery, for a while, they must remain. Slowly, but surely, the veil of the temple is being rent; the vision of mankind will ere long be purified, and these mysteries become so plain that 'the wayfaring man, though a fool, need not err.' T. H. WADSWORTH."

About eight o'clock of Monday evening, October 13th, H. had occasion to go to one of the chambers, for the purpose of giving drink to one of her children. The hall stair-carpet had been taken up, and the carpet-rods were placed at the head of the stairs. On her way up stairs, with a basin of water in one hand and a lighted candle in the other, about *half* the rods suddenly started from their place, and flew past her, knocking the basin and light from her hands, but not touching her. On hearing the noise, the family hastened to the scene of tumult, and found the rods scattered on the floor below. They were gathered together and replaced in their former position. At the usual hour of retiring,

H., Miss Rhoda Snow, and Miss Martha Cowles went to the same apartment to pass the night. A door at the east end of this chamber opens into the hall chamber, and at the opposite end another opens into a lumber-room, in which were deposited about fifty muskets, with bayonets, a corresponding number of cartridge-boxes and belts, were suspended on nails, driven into the plate above. One of the lady's children was sleeping in that room, but it had no other occupant. The bed, in which the child was sleeping, was in a direct line between the muskets and the bed in the adjoining chamber, which H. occupied that night. The distance between H.'s bed and the muskets was about twenty-five feet. Another bed, in the same room, stood near the door opening into the lumber-room. After extinguishing the light, the ladies conversed together about ten minutes, during which time not the slightest noise was heard, except the sound of their voices, when suddenly the carpet-rods, as they supposed, fell clattering on the floor. In rapid succession various sounds were heard, produced by the falling of different objects upon the floor. These sounds were succeeded by a tremendous crash, which attracted every member of the household to the spot. They came in precipitate haste with lights, when a scene of confusion, worthy of Bedlam ten times over, was revealed. Piled indiscriminately upon the floor, were four of the cartridge-boxes and belts, the carpet-rods, candlesticks, combs, hair-brushes, stockings, shoes, spool-stand, and almost every other movable object in the room. One of the muskets, with the bayonet fixed, was found thrown completely under H.'s bed, having passed in its way thither, through nearly the whole extent of both rooms. *The rammer was drawn from the musket, and was found in the pile.* The muskets had not been used for about two years, and had become much rusted, so that the rammer could not have been removed from the musket, but by the exertion of considerable force.

On Wednesday evening, October 15th, the following phenomena occurred, in presence of Mr. and Mrs. L. M. Cowles, Miss Martha Cowles, Mr. and Mrs. Samuel Snow, myself, and some other persons. This was the first opportunity I had of witnessing the prowess of Mistress Ann, and the occurrences of the evening are deeply impressed upon my memory. We were seated around a large, heavy cherry table, when Ann announced her presence by the most emphatic raps, as loud as the sound that would be produced by a smart blow upon the table with a pen-knife handle. She at once directed the lights to be extinguished. But we gave her ghostship to understand that we were utterly opposed to that

proceeding. Whatever were to be her performances, we wanted to see, as well as hear. She finally consented to have the lights placed in an adjoining bed-room and the door connecting with it left open. Thus we had light sufficient to see distinctly whatever movements might be produced. In the first place, she was requested to move the table. H. sat with her fingers resting lightly upon it; no other person touched it. In a few seconds, it began to rock upon its legs sideways, back and forth—at first slowly, then more rapidly, until it was overturned. Mr. Cowles then replaced the table upon its legs, and seating himself upon it challenged Ann to overturn it again. Instantly it began rocking as before; Mr. Cowles was soon thrown upon the floor, and the table was overturned, falling upon his head and shoulders. It was replaced and again he mounted it. Then it was rocked end-wise, and again was Mr. Cowles thrown upon the floor, and the table overturned upon him. Again he seated himself upon it. “Now, Ann,” said he, “do your worst.” Instantly a chair flew from the side of the room, and struck him violently across his back. By this time he was perfectly satisfied.

During these occurrences, another table in the room was twice tipped up to an angle of about forty-five degrees, and books and various other articles upon it were scattered upon the floor; a heavy bureau in the bed-room was overturned, falling upon the end of a lounge near it; hats, caps, and clothing of various kinds, hanging upon nails in the bed-room, left their places like “things of life,” &c., &c.

Order at length being restored out of this chaos, Ann was requested to make the cherry table beat time to music. Mr. Snow then played some very lively music on a violin, for perhaps ten minutes. The table was raised about four inches from the floor, and first one leg struck it, then another, and so on, in regular succession, the strokes keeping exact time with the music, and varying, as the musician played fast or slow. After this, in reply to questions, she stated that she was born in Ireland, left that Island about seventeen years ago, spent the last three years of her life at Cincinnati, died in the hospital, and followed her body to Marlborough, to which place it was conveyed for dissection. She refused to be quiet through the night, and said that she should bestow her particular attentions upon Messrs. Cowles and Snow, alleging that they were *kindred spirits* of hers. She was asked what she intended to do to them, and her response was, “Guess: ha! ha! he! he!”

[This circumstance occurred at a later hour of the night. H. and Mrs. Snow were the witnesses. I had written the account of this night's events, before I consulted Mr. and Mrs. Snow, according to Mr. Cowles' recollec-

tion. They also went into the lumber room, and saw the cartridge-boxes swinging on the nails by which they were suspended. Also the guns and swords were vibrating so as to produce a clicking sort of sound.]

Mr. and Mrs. Snow remained at Mr Cowles' through the night. Before retiring to her sleeping apartment, H., accompanied by Mrs. Snow, went into the parlor-chamber, when, amid a general movement of objects in the room, a wash-stand, with wash-bowl and pitcher standing upon it, started from the side of the room, about four feet; but though the motion was quick as thought almost, yet the *bowl and pitcher were not displaced from the stand*. The arrangements for the night determined upon, the family retired, Messrs. Cowles and Snow occupying one of the beds, and H. and Mrs. Snow the other, in the chamber before described.

[Mr. S. says that, as soon as the light was put out, the candle, candlestick, and then a box of matches, were placed in his hands by the invisible agent. They were left, by H.'s request, on the stand near her bed, so that she could strike a light at pleasure. Mr. S. wished to put the candle out of H.'s reach, so that Ann's proceedings might not be interrupted. In other respects the statement is correct as first written.]

As soon as the light was extinguished, candle and candlestick were discharged at Mr. Snow, just brushing his hair in their passage without hitting his face. In quick succession, shoes, hair-brushes, combs, &c., followed, in every instance just touching their hair, without coming in contact with their heads. The case was different, when pillows, stockings, and like articles were used as missiles. These were dashed directly into their faces. The spirit kept these things in constant and lively motion for some time, and then a bright thought seemed to occur to her. The ladies were apparently more amused than distressed, by the tribulations of the gentlemen; so Ann pulled out a quantity of straw from the underbed, through a very small hole in the tick, and used it in whipping their faces. She also jerked the pillows from under their heads, and pulled the under-sheet from beneath them. All this time there was a general movement of chairs, &c., &c.

On Thursday, October 16th, a gentleman, the father of H., arrived, full of skepticism, and resolutely determined to put an end to the whole proceedings if possible. During the night, he received full and satisfactory proof that "Ann Merrick" was wholly indisposed to acknowledge his authority in the premises, and that he must submit to let her have her own way, *volens volens*.

On Friday evening, October 17th, a lady came to Mr. Cowles' to see something of the doings of the wonder-working "Ann." After H. had

retired, her father occupying a bed in the same room, and the light was put out, very loud rapping was heard, and the lady was invited to go there. On her entrance, instantly something was thrown at her. She, at first supposing that H. was the operator, very earnestly remonstrated, "What are you striking me for, H.?" said she. "I have not struck you." "There, you have struck me again," said the lady; "why don't, H., don't." "I am not touching you," was the reply. Terribly frightened, the lady sprang to H.'s bed, from which she was violently pushed. Thus repulsed, she went to the gentlemen for protection. In vain. She was pelted with stockings, shoes, and garments of various kinds, until, thoroughly convinced that "Ann" was a "hard customer," to make the best of her, she retreated to an adjoining room. Thither was the frightened fugitive pursued with every possible missile which the room afforded. At length the lady, finding that she was not hurt, became calm, and the annoyance ceased.

Nothing more occurred worthy of note for several days. On Saturday evening, October 25th, two ladies, both skeptical in relation to these strange phenomena, were at Mr. Cowles'. Ann accordingly felt herself called upon to make some demonstrations. About 7 o'clock, as one of the ladies was walking with H. through a lighted chamber, Mrs. Cowles, who was near them at the moment, saw a bed-quilt, thickly stuffed with cotton, leave its place and move very slowly toward the lady, until, passing over her head and gently brushing her cap, it suddenly dropped at her feet. Various other things were operated with in a similar manner. Passing from the chamber, they descended the stairs, when the chairs in the hall moved from their places in the direction they were walking. Passing from the hall through a room containing among other things a wood-box, rocking-chair and table, a stick of wood flew from the wood-box, the rocking-chair was overturned, and the table moved out from the wall. Without stopping in that room, they passed into the dining-room, and seated themselves on a settee furnished with rockers. Instantly the settee was rocked with astonishing rapidity; no two men could, by their combined efforts, have given it so rapid a motion with two persons sitting on it. After the lady had escaped from that terrible rocking she did not, for some time, choose to trust herself to anything less substantial than the solid floor.

On Sunday evening, October 26th, H., Miss Sarah Austin, and Miss Martha Cowles, retired to the same room to pass the night. Soon after they withdrew such a scene was enacted there as altogether transcends the power of description. It seemed as if Ann had obtained a strong

reinforcement from Pandemonium itself. The father of H., who was in a room separated from hers by the hall chamber, hastened below for a light, as he descended the stairs, a chair followed him, rocking on the floor and stairs as it advanced, and making a terrible racket. In the hall he met Mr. Cowles with a light, and they went up stairs together. On reaching the hall chamber, they saw in the doorway of the room the gentleman had just before left, the wash-bowl and pitcher before mentioned. On this occasion the stand was left undisturbed, while the bowl and pitcher were carefully placed in such a position, that no one could pass through the door in the dark without disturbing them. None but that person occupied the room, and no one had been in the hall chamber during the moment of his absence. They passed on to the room in which the noise was occurring. On their entrance they saw a large, heavy trunk, which had been closely packed, rocking endwise, back and forth, with such force that the whole house was shaken. The windows and doors rattled in their casements. Another trunk was overturned and its contents scattered on the floor. Almost every movable object in the room was piled up in a heap. They left a lighted candle in the room and retired. Instantly the candle was put out by some unseen agent, and then the universal motions of movables recommenced. The ladies called for another light, which was procured and left in their room. That also was extinguished in the same way, and then the entertainment was varied. All the sounds that had been heard were hushed, and then strains of exquisite harmony were heard. It seemed like instrumental music, and yet there was no instrument of music in the house or within forty rods of it. But there, in H.'s room apparently, music was heard by all in the house, sweeter than its auditors had ever before listened to. Among the pieces performed were "Home sweet home," and "Yankee Doodle." But the sweetest, most touching melodies were never before heard by any of the persons who were permitted to listen to that mysterious music. It was thus that Ann made her final adieu; H. has never, so far as I know, heard aught of her since.

After H. left Austinburgh, what purported to be spirits of her departed friends expressed an earnest desire that she should yield herself to their influence, to be developed as a medium for communication from them to the world. To this she was most determinedly opposed. Her plans were fixed, and she did not choose to change them. There was considerable mesmeric influence exercised over her by some invisible agency. But she succeeded in throwing it off. It was after this, in the town of Marlborough, that the strangest part of her experience

occurred. She had resumed her studies under the direction of her former instructor. I have since had a relation of the occurrences of that time, from H. herself. But it is a long story, and I can not trust my memory to repeat it correctly. The day before the appearance of the spirit which succeeded Ann Merrick, the brain had been taken from the cranium of a female subject and dissected, and a portion of the muscles also taken up about one eye. After H. and her room-mate left the dissecting room, one of the arms, both of which had been extended by the side of the body, was folded across the breast. This was done immediately before the room was locked up for the night, and H. and her room-mate had no knowledge of the alteration of the position of the arm. That night, H. told me, she and her companion were alarmed by the most frightful sounds. Trembling with apprehension of they knew not what danger, they covered their heads with the bed-clothes. At last H. summoned resolution to uncover her face, and there, standing by the bedside, was the specter all ghastly and reeking, precisely as the body was last seen by them on the table, with the exception that, *one of the arms was folded across the breast.*

So tremendous were the sounds produced by this strange agency, that crowds of people were attracted around the house in which they occurred. They were more like the sound that would be made by a sledge-hammer wielded by a strong arm, than the ordinary raps. H. and her room-mate being afraid to pass the night alone, a brother of the latter was one night with them. His sister requested him in the course of the night to ascertain what it was passing over their heads and the bed. He approached their bed, and saw by the moonlight a human skull dancing up and down over their heads. He watched the motions of the skull awhile, and then attempted to remove it; but it was only by the exertion of a good deal of strength and agility that he succeeded.

But I must close this communication. For the convenience of narration, I have spoken of the agents in these transactions as spirits. Whatever the cause of these phenomena, one thing is certain: there was no voluntary agency of living man, woman, or child, in their production.

The foregoing is but an outline of some of the principal facts. Such as it is, I submit it for the consideration of the scientific.

Very truly yours,

L. M. AUSTIN.

The foregoing statement is correct, so far as we personally witnessed the phenomena therein related.

L. M. COWLES,
RHODA SNOW.

RACHEL COWLES,
SARAH H. AUSTIN,

MARTHA H. COWLES,
S. H. SNOW,
ANN J. SNOW.

Mr. Austin writes with great care and candor, and his interesting narrative evinces a most conscientious regard for the truth. There is no perceptible effort to make a strong case, but the strict fidelity of the statement is manifest throughout. The facts themselves demonstrate their origin so clearly that no argument can make the truth more conspicuous. You have yourself admitted the actual occurrence of the essential facts in this case, and to assume that they were produced by those who witnessed them, or that any mere material force, or, indeed, that all such forces combined are adequate to their production, is the most arrant mockery of all the attributes of reason. It indicates a sad obliquity of the rational nature to countenance such an assumption for a moment, unless we are prepared to show why, agreeably to the hypothesis assumed, the same phenomena never transpired before in a thousand places, why they *did* happen *then* and *there*, and also why they may not be reproduced in Austinburgh and elsewhere, especially in the sleeping rooms of all medical students. You will find it difficult. I apprehend, to carry your theory and these facts along with you at the same time. Even poor "Ann," disorderly as she was, would be disturbed by such incongruity and antagonism.

The reader can not but be amazed in view of the wonderful force and precision, with which solid and inflexible objects were hurled in all directions, brushing the hair and clothes of the persons who witnessed the phenomena, without inflicting the slightest injury on any one, while such objects as could not wound or occasion pain, were thrown directly into their faces. In the midst of the greatest apparent confusion an unerring precision, in the application of the force to the object, seems to have been invariably displayed. No mere natural or human agency could display such a reckless power, and such consummate caution. However rude and violent the exhibitions of "Ann Merrick" may appear to the careless observer, there is a dramatic interest in her wildest moods, while we discover no evidence of a malicious design. Moreover there may be a beautiful significance in that last performance. It may not be unreasonable to indulge the thought that, those weird melodies were but the prelude to a more harmonious life which was then opening to her troubled spirit in a higher sphere.

S. B. BRITTAN.

REPLY TO S. B. BRITTAN

NUMBER SEVEN.

DEAR SIR: Your (L. M. Austin's) seventh letter is received. You open by alleging that I had "introduced a disconnected and confused statement of the phenomena in Austinburgh." "A full and lucid statement would not subserve my objects in the discussion." "L. M. Austin and *other reliable* witnesses have furnished you with just such an account." This is an open attack on my veracity, in facts. Let *facts* reply to it.

The occurrences at Mr. Lysander Cowles' were *public property*, from the first—and as many versions of them could be found, as persons to relate them. Few minds can narrate such fact *alike*. My information was derived from Miss Martha Cowles and Mrs. Rachel Cowles, residing in the house where the occurrences were witnessed. I sought and heard the story as many as four or five different times. Miss Martha being the best and most *connected* narrator—having a better memory—each time some *new* fact, before forgotten, would come out, and some previous fact mentioned be dropped. Their order I never could understand. This frequent narration was had with a view to publish the facts. The result of my observations were embodied in my first letter to the *Tribune*, and in reply to Mr. E. W. Capron. I added facts subsequently obtained through L. M. Austin, and the father of the medium, "H.", and published in the *Tribune*, with a reply by Mr. Orton, I am told—(Will some one forward me that paper, if they have it; I have never seen it)—and by referring to those two letters, and the facts subscribed to in this correspondence, you will find quite a difference.

In the reply to Capron I narrated almost *verbatim* from her father's statements, and, it now appears, that he had heard the story in a way that combined a part of the facts in Austinburgh with those of Marlborough. The piling up a host of things in the middle of the room at A., I had received as occurring at M. Myself and Miss Martha Cowles have always contended strongly that the *whole facts* should be carefully put together and given to the public, with those at Marlborough; others, and the medium in particular, wholly objected to any public con-

nection with it, and was greatly offended with me for what I did publish, and utterly refused me any narration of the facts, at Marlborough, while the Spiritualists were using these facts, by letter and word, to stay up their positions. "Ann," at first, "had risen from the dead," actually appeared to "H", with clotted hair, bloody bones, doleful sighs, horrid groans, grave-yard yells, and ghastly grin—breathing her sepulchral tones into the ear of affrighted women. When I inquired if the "door was locked" between rooms, no body knew or had thought of it. It *was* locked and had not been stirred, and in the morning "Ann," the sinner, was found on the board, stark and stiff, "alone in her glory," as though she had not "ris" during the night and frightened the ladies. Directly it was admitted that it was not "Ann" *in the flesh*, but an "assumed appearance," to cheat and frighten. The story, when first told, beat Lazarus all to fits—and in my letter to E. W. Capron I have it that she *appeared*, in whole and in part, "three times" to "H." I had so heard it.

On one of these occasions, it was said, "H." struck her ghostship with a stick, (good enough for her,) and "H." was thrown by something nearly across the room; the bed moved six feet, and the furniture all piled up in the center of the room.

Mr. L. M. Austin and myself differ only in one or two matters. He has added some that I had never heard; I have given some that he don't mention. I understood the skull to be "moving round;" he says it was "moving up and down." The swinging of the cartridge-boxes and vibrating of the guns and swords, so as to produce a clicking, I don't remember ever having heard. The fiddling and singing I heard mentioned, but not as Mr. A. writes. The glass tumbler and watch not being disturbed, and the bottle of cologne, in the bandbox, upset after its removal, he omits. He makes the singing the last of "Ann's" troubling "H." As I understood it from Miss Martha Cowles, it was at the "boiling of the bones," in Marlborough, that "Ann" made her grand "sledge-hammer" demonstration. We have probably now the main facts—and in my account to you I refused names—when you demanded names and all. I referred you to a number of persons for facts—you have them from them as I desired you should from the first. That "H." will thank neither me nor Mr. Austin, is certain.

A more full account of the Marlborough transactions is desirable. I could never satisfy myself what were the facts at M., and Mr. L. M. A. corrects his own account once or twice from others. He is universally regarded as a man of veracity. L. M. Cowles, Rachel Cowles, and

Miss Martha Cowles, are veracious—and state what they believe to be facts—the others I do not know. My intercourse in the family has been intimate—having attended the “Captain” in two severe fits of sickness—and always found all the family sincere and confiding in all things. Your attempt to charge me with want of veracity was unfortunate; no antagonism exists between me and the family of Mr. Austin. Such facts as I could gather, I furnished, and not *one* statement has been invalidated, brief and condensed as was the sketch that I gave to the *Tribune* and yourself.

Now we turn to Mr. Austin’s letter. Your letter from a gentleman in Washington City needs no reply. My language is on record—*point it out*; and when it bears any construction unfavorable to the “truth or veracity” of “H.,” I will affirm or deny it. Will you, or your Washington correspondent, or Mr. Brittan, point to *the language*?—it is very easy. Frankness, gentlemen, is the manly way of doing things. “H.” I know only by a slight acquaintance; whether she is a saint or sinner, I know not. I do know that she has a good mind, and a decidedly well molded and symmetrical frame, keen eye, and pleasing face. My fight is not with “flesh and blood.” When she returned from Marlborough, I carried a load of ladies six miles to hear her introductory lecture, and soon the gossips in the town started a story that the “spirits wrote it.” This looked like a *spiritual splurge*, and was an outrage on her intelligence—for all that the “spirits” have written in three years, *boiled down*, would not make a good *shadow* to her well-written introductory lecture on Anatomy and Physiology. She positively assured me that she had authorized no such statement.

We will now proceed to dissect your facts. And first, on what grounds do you conclude that the whole array of wonders authorizes a belief in spirit agency?—you offer no reason, and none can be assigned—though you *assume* that the “facts themselves demonstrate their origin.” The whole *facts* are clearly connected with “H.,” and the intelligence indicated, only points to her mind. If that spirit carried out that *gun with hands*, then she could do all the other acts without “aid or comfort,” and no act is attested unconnected with the presence of “H.” In fact, all that occurred is referred to her, distinctly and definitely. To conclude, from this fact, that they were supernatural in cause, is wholly unphilosophical.

There is a statement on record, that when the flood had drowned the earth, and “the clouds broke from the face of heaven, and sunlight streamed upon the shoreless sea,” that God placed a *bow* in the cloud

as a sign that the earth should not again be destroyed by water. Recently I spent a day loading wood in the forest—sleet had covered every tree—not a twig could be seen but what sported a crown more brilliant than a fairy queen's—sunlight painted each ice-crowned twig with colors of gold and emerald, purple and green—the entire forest was crowned with light enchanted jewels—a scene more gorgeous than all the lilies of the field arrayed in their glory—and now suppose I should argue to you that God painted those ice-gems on the tree-tops, as a testimony that we should have no more *sleet-rains* in Ohio. It would do, if men were *ignorant*. Your naked assumption that spirits do all these things, will do with men that don't reason. The facts in Mr. Austin's letter involves physical force, intelligence, and sounds. Force is matter in motion. Intelligent force involves mind—sound is *air in motion*, is force in fact.

Take a piece of *brown paper*, heat it on the stove, rub it between your hands, place it against the wall, it will adhere to the wall for some time, it will adhere to either hand also. The relation of this little experiment to the hands applied to the tables and stands and the attraction that follows is self-evident. In the *Ohio State Journal*, I find this fact attested by Jacob Shaffer and eight others, Reynoldsburg, Ohio :

On Friday evening, the 4th instant, a number of persons met at the office of J. B. West, Esq., among whom were four mediums. A stand, such as is used for ordinary purposes in a house, being four square, with four feet, was placed in the center of the room, and the mediums placed themselves around it, with their hands on the top of the stand, and soon they notified the assembly that the spirits were waiting the interrogatories of persons wishing to converse; and upon questions being asked, the answers were, as usual, given in the affirmative, by the stand raising toward the strongest medium. In order to ascertain what the cause of these communications were, I caused the feet of the stand to be placed upon flat pieces of cork, which is a non-conductor of electricity, and on the top of the stand I placed six flat pieces of cork, on top of which I placed two lights of common window glass (another non-conductor). After having done this, the mediums placed their hands on the glass, and soon informed us that the spirits were again in waiting. I then caused the hands of the mediums to be wrapped in silk, the better to destroy the communication between the mediums and the stand. I then took a piece of copper wire, the one end of which was fastened to a piece of cork, and wrapped it around the wrists of each of the mediums, and continued from one to the other, and from the last one a piece of wrapped copper wire, connecting with the aforementioned copper wire, and extending from the mediums out at the window, the end of which was fastened around a piece of iron and placed below the surface of the earth. As soon as this was all done, the mediums could no longer cause the stand to raise, nor could answers be procured from the Spirits to questions asked, although several trials were made. . . . The fact of the escape of the electricity along the wires was proven by the con-

tinued trembling of the wires as it seemed to pass away, resembling the beating of the pulse.

Now will Prof. Wells and Mapes assert that we have not here a tangible evidence of electric action. Take the facts at Lysander Cowles: The carpet-rods came down stairs as she approached—attraction only. The chair followed Dr. Cowles to the hall, rocking—attraction only. The bowl and pitcher moved to the door as he passed out—attraction only, or repulsion from “H.” toward her father. He seems to have been frightened and a medium at the time. The trunk moved up and down—it was filled with the medium’s clothes, and the force seemed to act from end to end—positive and negative. Mr. Cowles was thrown from the table as requested—the intelligence is plainly referable to the medium, as are the physical facts. At various times the clothes on the wall, and everything about the room, was in motion—the “muskets and swords click” and move cartridge-boxes. The movement here of a fluid of wind, so to speak, is clear. The medium passes through a room—a stick of wood is attracted from the box—the chairs turned over, and the table moves into the line of movement—attraction and vacuum. A host of things are piled up in a heap in the room, “cartridge-boxes, belts, carpet-rods, candle-sticks, combs, hair-brushes, shoes, stockings- spool-stand, muskets, &c.”

If a spirit can handle so many things at once, and alone, how is it that they want a medium at all?

In the year 1679 the house of Mr. Morse, of Newbury, Conn., was for *two months* visited by vexations. “Stones were thrown through the windows, and down chimney, furniture cast out doors, implements of cookery flew about the room from one end to the other, ashes scattered in the food, milk pails filled with dirt. When the man and wife were in bed, a stone of three pounds was thrown on the man’s stomach, a box and board was thrown at them, and they were beaten with a bag of hops. While the man was at prayer, he was struck with a broom on the back of his head—ashes thrown in his face—the light blown out—and he beaten, in the dark, with a pair of leather breeches; his hair pulled; his body scratched; bed clothes pulled off; his night cap twitched off, stones thrown, candle-stick flung at him; pricked by a bodkin till blood came, pails of water emptied on him, until, says Dr. Mather, they were “in an uncomfortable pickle.” This matches well with the facts at Mr. Cowles’. Dr. Mather and Richard Baxter said this was the Devil—“Old Hornie,” as Burns calls him.

In the Silesian castle, Hahn and Kerner first had lime thrown down

on their heads, then chinks of lime mortar were thrown. One morning much lime was on the floor. It was then thrown and struck Hahn; then came knives, forks, brushes, caps, slippers, padlocks, funnels, snuffers, soap, everything, in short, that was movable was thrown about the room. Knives and snuffers and shears rose from the table. Raps and thumps were on the wall and bed, and lights darted from corner to corner. Kern looking in the glass saw a white female figure looking out of it, his own shadow was directly behind it. He saw his own and her's also, the figure moved, looked into his eyes, (a *physical* and *mental shadow* both at once,) her head was *wrapped in a cloth*. A *spiritual night cap*, probably, worn in the *first sphere*. Hahn's razor, soap-box and brush, were thrown at him when about to shave, and while strapping his razor the ghost drank up his hot water in the basin. A piece of sheet lead was thrown at him twice. John, Kern's servant, saw the jug lifted, beer poured out, the glass lifted and the beer drank, and exclaimed, "Lord Jesus! it swallows." Ghosts love "beer, hot water and filberts." Hahn saw a ghost dog behind Kern. These are a similar class of facts with the above. Was this the "Old Harry," a ghost, od-force, or Mrs. Martin's puppies; or all at once?

Austinburgh beats all this. At the house of Mr. E. S. A., in Austinburgh, similar *demonstrations* occurred. I extract from the *Family Visitor*, Oct. 19. It appears a young woman's husband had gone to California, and was killed, as his spirit writes, by "swallowing an alligator." The widow was directed by the "spirit of her mother," to marry a pedlar. They "say they are spirits," and it must be so, according to friend Brittan. The spirits wrote out their directions. These documents are sworn to and subscribed by two unimpeachable witnesses as the hand writing of the medium. The spirits were trying to bring "Pa" into the kingdom. The spirits direct the mediums "to appear like idiots, talk all that came in their minds, baptize each other and Pa too." This done, a large Japan server was filled by spirit direction with "spools, thimbles, scissors, shells"—and other traps. A work-box was also filled with spirit ammunition. At the striking of the clock the spirit seized the medium and forced her to throw the server and all its contents down the stairway, which echoing and reverberating like so many Chinese gongs, starts all to their feet. One enters the stairway and down comes a box of traps, like "Hail Columbia," upon his head. He went up stairs—everything in the room was in the wildest confusion. One young medium stood in wild affright at the "physical demonstrations." The widow lay sprawled on the floor, and the ghosts giving her-

fits. Her hair disheveled, eyes rolling, mouth drooling, arms akimbo, and limbs awry. When the old man turned his back "a brush, a shoe," or something else, was hurled at his head. The pair were spiritually married by another medium, the ceremony written out by the spirit-mother of the grass widow. The ghost had prophesied that after the ceremony the parlor must be darkened and then they would see what had never been witnessed by mortal eyes. "The room is to be lighted up with a 'spiritual illumination'—(luminosities) and the spirit-forms of departed friends were to be present at the infair." When they were pronounced one, "electric sparks blinded their eyes." No other lights appeared. This case resembles the others, and must have been the work of spirits as both mediums wrote out again and again that it was all the work of spirits. The demonstrations in Austinburgh have been deeply mysterious, profoundly philosophical.

As most of these occurrences are among Connecticut people, I subjoin the following as occurring in Salisbury, Conn., 1802, in a clothier's shop. A man and two boys, were in the shop, and at 10 o'clock, a stick of wood came in at the window, then pieces of lime-mortar; the glass broke in profusion. It was very light and the throwing continued till daylight. At night, 8 o'clock, it began again and stopped at midnight. Next night it commenced at dusk and stopped earlier. Next night an hour before sundown and stopped in an hour, at the shop, and began at the house of Mr. Landon. Nothing could be seen till the glass broke and the bits of mortar, stone and coal fell flat on the window sill. About fifty panes of glass were broken, two persons were hit by the mortar. It was witnessed by a whole neighborhood, and some clergymen, and accounted for by them as witchcraft and sleight of hand. It was *peridic*, and evidently a force acting between the missiles and glass favored the atmospheric conditions.

Let us return now and note a fact that seems, to my mind, to throw light on the *modus operandi* of all these atmospheric and mental forces. I have stated before that all physical forces seem to act from the center. All theorists on storms assert that a storm cloud has at its center a point of *air at rest*, its centripetal point, while the currents from the surface rush toward that central point. Your fact of the writing of "Mrs. Minard, Litchfield," is instructive. Currents were seen rushing from the corners of the room and forming a center over the pencil, there, at the centripetal point, the ghost with "gray hair and beard" appeared. From this I conclude that Mrs. Minard's mind acted as the *centripetal force*, while the circle, or person's minds in it, acted as the

centrifugal, and between the two the force was produced. This *idea* unfolds to me the deepest mystery in all these occurrences, and also in magic forces so often spoken of in history and attested by good authority. The idea of a "magic circle" runs through the whole thing. Two persons or two forces are always required. The Whirling Dervishes always put *one* in the center and the rest move around him. Dr Faust and others, said to be in league with the Devil, work their arts by his *presence*. He is a mental force formed by the mind, and brought into play as a centripetal point or *fulcrum* on which to act. Miss Martha Cowles tells me that she noticed that the *flinging* and throwing of clothes and articles was always *toward* the person who *seemed alarmed*. This fact is prominent in Mr. Austin's narrative—just refer to it. When the girls laughed the things flew at them; when Dr. Cowles went after a candle things followed him. "H." was in these occurrences the centripetal force, her mind with the ideal "Ann" directed the whole. One class of blows—the lady thought "H." striking her. This was a *mental blow*, a *mind force*.

The bewitched in New-England struck, pinched, bit, pricked, choked by a rope or chain, which they imagined was tied around their necks, and they showed signs of "suffocation." Biological "*blows*" are known to all, the subject impressed at fifty feet distance, that he will be struck when you slap your hands together, falls as if struck by an *ax*, and absolutely feels a blow. Mrs. Smith in her "Dream Land" tells of a step-mother who was struck in the face by an unseen force supposed to be the ghost of the mother whose child she abused.

E. P. Rogers gives a case of a lady in New-York, who used a speaking tube to command the servants below. If she said anything that did not suit them, she received a blow through the tube in her *mouth* or *teeth*—a mental force controlled by the servants. The idea in the other case is the controlling force. I mentioned Dr. Faust's death in my last—the idea—his mental center, the *Devil*, killed him.

A man blindfolded, with warm water pouring on his arm, has the *idea* that he is *dying*, and does die, killed by the *idea*.

I have the following fact from a respectable clergyman. He received it from his father who witnessed the transaction. A ship-of-the-line, Bedford, in American service, when near the West Indies, was sailing in line with the fleet. This ship moved ahead rapidly, though the weather was calm. The Captain ordered the sail taken in, till the masts were unshrouded, and yet it outran the other vessels by Devil-force. The same ship, on the coast of Spain, in a dense fog at night,

was hailed by a voice—"Bedford, ahoy!" The voice was heard on board by all—it was repeated three times. Groans were heard on the vessel—and screams below. The second mate was found on deck with his throat cut, and the boatswain below in the cabin with his brains dashed out.

Cromwell was accused of a league with the Devil, and died on the day of the expiring of the seven years. One of the prophets cursed a man and he died. The negroes of the Indies, cursed by the Obi woman, die. These are influences worked out by an *idea*—by the superior centripetal force of the mind. Elisha was to have a "double portion" of Elijah's spirit, "if he saw him go up." He saw him go up—the *idea* fixed his *faith*. This explains why "Ann," the ideal spirit of "H." obeyed "Frank," and also why calling on God and Christ, drove off Mrs. Martin's puppies. It was a *higher* idea—a stronger *moral* force—"Frank," the husband, was a *higher being* in "H.'s" mind than "Ann;" so was God in the other case, above the Devil. The positive controlling the negative, the centripetal the centrifugal force. Ann, the idea in H.'s mind in the demonstrations, was the positive—the superior, while H. to the persons present was the positive. Hymn singing and praying is strictly philosophical, founded on an eternal law, and is a force through which the mind grasps at the higher, the Deity.

Two other important facts must be explained, the *ghost* and the *singing*. The ghost of Ann, as seen, was an exact *image* of the body as H. "last saw her, excepting that one arm was folded across the breast." That spoils your ghost, and fixes the *image* as the work of Dr. T.'s mind. He laid the arm "across the breast" after H. left, and she saw it as he left it. This plainly covers the law I alluded to in "Mrs. Minard." The mind of Dr. T. was the centripetal force and controlled the image, and the facts puts the two minds *en rapport*. Let us have another ghost story from Connecticut.

At the time of the Salem witch excitement, in 1692, "French and Indians," says Upham, "were seen hovering around the houses, skulking over the fields and through the woods of Gloucester. They were seen by many of the inhabitants, and the Cape was in alarm for three weeks. The people retired to the garrison and prepared for defense. Sixty men repaired to Ipswich in uniform, to reinforce the garrison, and several valiant sallies were made from the wall, much powder expended, but no blood shed." Rev. John Emerson gives an account of them. They wore "white waistcoats, blue shirts, and white breeches." They remind one of Croly's devils.

“ The Devil he a riding went—
 And how do you think the Devil was dressed ?
 O, all dressed up in his Sunday’s best ;
 His coat was red, his trowsers of blue—
 And a little hole behind where his tail went through.”

Mr. Emerson says, no *real* French or Indians were there, but the Devil was at the bottom of it. These specters are based on a historical fact. The French and Indians were *always one*, and combined against the English. Philips’ war had just passed over. Its bloody deeds had impressed all minds with these *two images*, and the excitement brings out the images, French and Indians.

The world can not evade the force of these facts. A law of *Mental Reflection* exists in our being, and not a ghost can be found on record, well described, but I will show it to come under this law. Dr. Buchanan affirms an organ of “ Spectral Illusion ” in the brain. It is a broad law of the human organization, and not an image exists in the mind but may be reflected around us, and seen at the focal point. Kern’s ghost-woman was in front of his own shadow, and was a mind-image, as his shadow was his body-image—and this accounts for its *position*. The Seeherin affirms a similar fact.

I have seized the key that unlocks the mystic realms of ghostdom, and I will hold it as a flaming torch over that dark domain till its shadows have fled forever from the minds of men. It is mental Daguerreotyping.

Now for your music. The sounds, says Mr. A., seemed like instrumental music—sweet and touching music—such as was never heard by those present. “ Home, sweet Home ” and “ Yankee Doodle ” were performed. Pretty well for an *Irish ghost*—singing and fiddling Yankee Doodle and Sweet Home. That beats Daniel’s Yankee Hebrew.

Walter Scott tells us of an English sergeant, who was about to be hung, on the oath of a Scotchman, who swore to the fact that the ghost of the murdered man came to his bed and told him the facts ; but what saved the poor fellow’s neck was that the English ghost “ spoke in as good Gaelic as was ever heard.” Hebrews, Dutch, and Irish, all seem to have turned *Yankee* in ghostdom. Playing “ Yankee Doodle ” must have fitted Ann, those “ weird melodies,” for a higher life, a holier sphere. “ Ha ! ha ! he ! he ! ” But, friend Austin will ask, was that *real music* or a mental deception ? It was *real music*, as I will show you. Dr. Abercrombie relates of a little peasant-girl, employed in tending sheep, at seven years of age, who used to sleep in an apartment

communication with remote parts of the country and the world. It is not, however, pretended, by any rational mind, that the laws which regulate this mode of communication are as yet sufficiently understood to warrant us in expecting satisfactory results. Hitherto, no systematic attempt has been made to enlist the mysterious powers in this service. But there have been numerous incidental illustrations of their capacity to convey intelligence, from one place to another, with the utmost promptness and accuracy. To some examples of this kind I now invite your attention.

George W. Mead, of Burdett, N. Y., under date of January 24th, 1853, communicates the following fact, in a letter to Mr. Partridge. Mr. Mead, E. W. Lewis, L. Bigelow, and L. N. Gardner, were holding an interview with what purported to be the spirit of John Locke. The mode of communication was observed by some one to be tedious, when the following was communicated through the alphabet: "I want you to get Swedenborg's Dictionary of Correspondences, and that will teach you more than I can in years." The writer says, neither of us ever saw the work, nor did we know where to obtain it, but, presently, the sounds were heard calling for the alphabet, and the following was spelled: "You will get the book at John Allen's, Nassau-street, New-York; price, one dollar and twenty-five cents. SWEDENBORG."

Not one of the company had any knowledge of John Allen, much less that his place of business was located in New-York, and in the particular street designated, but a letter of inquiry was dispatched, addressed as above, to which the subjoined answer was promptly returned:

MR. GEO. W. MEAD: *Sir*—I have the work you mention in your letter—the 'Dictionary of Correspondences'; price one dollar and twenty-five. * *

Yours truly,

JOHN ALLEN, 139 Nassau-street.

NEW-YORK, July 29, 1852.

Our correspondent says, "Let Dr. Richmond explain this if he can. If it was merely mind acting on mind—both parties being in this world—was it John Allen's mind acting on our minds, when we were in Jefferson County and he in New-York City, some 200 miles distant, and while we had no idea that there was such a man in your city, or he that there were such men in Jefferson?"*

* Mr. Mead further states, in the same letter, that some time after Mr. Lewis inquired what other work would be most interesting, and the following answer was received from the invisible intelligence: "'A summary exposition of the internal sense of the prophetic books of the Old Testament, and of the Psalms of David.' This may be obtained at the same place, John Allen's."

Mr. Edward Hooper, of Fitchburgh, Mass., whose spiritual experience furnished an interesting fact, contained in one of my former letters, also relates the following, in the same communication. He was stopping at a hotel in New-York, having left home only the day before (May 10, 1851). Mr. H. had just returned to the public house, after a few hours' absence, when he received a Spiritual-telegraphic dispatch from home. The fact is thus related in his letter which lies before me :

“As soon as I entered my chamber the spirits commenced rapping, and informed me that, a few hours after I left Fitchburgh, my family was increased by the addition of a son. They stated the time, and also what persons were present, with *perfect accuracy*. I left my family well on the preceding day, and the event was not expected for several weeks. Mr. Laban Bullock and Moses Babcock, of Charlestown, Mass., were with me in New-York, and can certify to the occurrence of this fact.”

Nearly two years since, Mr. J. H. Whiting of Bridgeport, Conn., called on Augusta Middlebrook, a rapping medium, when what purported to be the spirit of his first wife was declared to be present. During the interview that ensued she informed him that *her remains, which were deposited at Milwaukee, Wis., had been removed*. This surprised him, for he had no knowledge of the alleged fact. Some time after a Mr. Mygatt—an old neighbor of Mr. Whiting while the latter had his residence at that place—happened to be traveling this way and called on Mr. W. In the course of their conversation, Mr. M. informed his friend that, a street had been opened through the burial-place, and that the remains of Mrs. Whiting *had been removed*, and this narration confirmed the statement of the spirit in every essential particular.

On occasion of his interview with the spirits, Mr. Whiting inquired for the shade of a Mr. Otis, whom he had known in Milwaukee, and who—at the time Mr. W. removed from that place—in 1845, was reduced very low of consumption, and in the opinion of his physicians could survive at most but a few days. Mr. Whiting had not the remotest idea that he yet remained in the body. But instead of receiving an answer from the immortal Mr. Otis, W.'s first wife answered in his stead, informing her husband that Otis was still in the form, was well, and engaged in business in Milwaukee. Mr. Whiting has since learned that the information so received was strictly correct.

While Mr. Whiting remained at the West he sustained business relations to J. M. W. Lace, who proved to be a desperate character. The parties named had loaned money from a Mr. Curtis, of Norwalk, Conn.,

which was invested in real estate, and, in the course of the transactions, a deed, which was to have been recorded in Milwaukee and forwarded to Mr. Curtis as security for his money, was missing and could not be found. Some time after the deed, and other papers including a note for eleven hundred dollars, had disappeared, Lace went before a Master in Chancery and swore that he knew nothing of the deed, etc., but believed the missing papers to be in the hands of Mr. Whiting. Some two years since, and while a protracted lawsuit was yet pending, Mr. Whiting was informed by the spirit of his deceased wife, Miss Middlebrook being the medium, that *Lace had the deed among other papers and that it would eventually be obtained.* Last October Lace, having accomplished the seduction of Ann Maria Wheeler, was shot in the street at Milwaukee, by his victim, who is now in prison, awaiting her trial on a charge of murder. *Since the death of Lace, the lost deed has been found among his papers!**

Mr. Whiting, who related these facts to me but yesterday, is a gentleman of the most scrupulous veracity. The medium is not clairvoyant, neither is she a magnetic subject, nor is there the slightest perceptible influence, exerted over her mind and nervous system, by the agency that produces the sounds. At the time these disclosures were made she was an unsophisticated child of fourteen years, and had never been nearer Milwaukee than New-York city. The old shift will not suffice to resist the force of these facts. To assume that the medium was *en rapport* with the churchyard, the mortal remains of Mrs. Whiting, with the mind of Lace, the deed in his pocket, or with any other person or thing in Milwaukee, of whom or of which she had not the slightest knowledge, is an assumption so gross and palpable that, any attempt to expose its weakness and absurdity would be a work of supererogation.

Mrs. Harriet Porter, of Bridgeport, frequently receives these telegraphic dispatches from spirits, and the mode of communication in her case is somewhat peculiar. The messages appear to her as if they were plainly *written* on the wall, the table, or on the person of some one who may be in her presence at the time. In the month of January last, while she was one evening seated at the tea table, Mrs. Porter felt the impression of a hand on her shoulder. Presuming that some one had approached from behind, desiring to speak with her, she looked round, but saw no one who could have produced the sensation. She felt the hand on her shoulder the second time, and then the name, CAPTAIN LUM, appeared in plain letters on the table before her. Mr. Lum, who de-

* See Appendix, Note S B B.

ceased some years since, left a widow who was in New-Haven at the time the spirit announced its presence to Mrs. Porter. After the name appeared the spirit said, "*At eight o'clock this evening I will direct my wife to come to Bridgeport to-morrow night.*" On the evening of the ensuing day Mrs. Lum came into the house of Mrs. Porter, having just arrived from New-Haven, and after the usual salutations said, "*I was impressed, about eight o'clock last evening, to come to Bridgeport to-night, and I feel sure it was the spirit of my husband that impressed me.*"

Miss Sarah Hutchinson, formerly of Boston, Mass., but now of New-York city, received on the night of the 14th of last December—in a dream—a message from the Spirit-world, to the effect that she would receive a dispatch, by the magnetic telegraph, announcing the death of her brother, Webster Hutchinson. The circumstance made such an impression on her mind that she was unable to do anything during the following morning, but waited in a state of painful expectation for the intelligence. Before noon the door-bell rang, and she had a positive consciousness that the expected tidings had arrived. A dispatch was handed her announcing the fact that her brother was but just alive, and it subsequently appeared that, *he was actually dead at the hour when the dispatch was received.*

Miss Mary Banning, a medium, being at the house of Mr. Moore, in Winchester, Conn., June 14th, 1852, called for the spirit of her brother, Josiah Banning, but he did not present himself as usual. The call was repeated during the evening, but to no purpose. Finally, at a late hour, and when the members of the company were about to separate for the night, the presence of Josiah Banning was unexpectedly announced. The spirit assigned as the reason why he did not come in the early part of the evening that, '*he had been with his sister Edith all day.*' Miss Edith Banning was at Hartland, Conn., some sixteen miles distant, employed in teaching school. Very soon Mrs. Banning received a letter from Edith, written the next morning after the occurrence of the interview at Mr. Moore's, already described, in which she stated that *Josiah had been with her all the previous day*, and that his presence through the night had kept her awake. The mode of manifestation at Hartland was by sounds on and around the person of Miss Banning.

Mr. B. McFarland, who until recently lived in Lowell, Mass., has a gifted daughter who, it would seem, is favored with "angels' visits" far more frequently than the old proverb would authorize us to expect. This young lady passed the winter of 1851-2 in the State of Georgia, and it was during her stay at the South that an interesting fact occurred.

which I will introduce in this connection. The following account is extracted from an unpublished letter, recently received from Mr. McFarland :

S. B. BRITTAN : *Dear Sir* : On the evening of Feb. 2d, 1852, while a circle was convened at our residence, in Lowell, my wife inquired if Louisa (our deceased daughter) was with us, and was answered in the affirmative. In reply to the question, "Are you often with Susan?" [our only surviving daughter, who was then traveling with her friends in Georgia] the spirit answered that she was. My wife then requested the spirit to "*go and stay with Susan and keep her from all harm while she was away,*" to which Louisa replied—by rapping—that she would. This, it should be remembered, was on the evening of February 2d. In about one week from that time we received a letter from Susan, dated, Atlanta, Ga., Feb. 3d, 1852, in which the following fact was stated : "Last night we had a sitting and Louisa came and rapped for the alphabet, and spelled out to me this sentence, viz : "*Mother wants me to come and stay with you, and keep you from all harm while away from home.*" "LOUISA."

Thus you see that some invisible agent, claiming to be my daughter, received the communication in Lowell, Mass., and delivered it word for word in the town of Atlanta, Ga., and *all within the space of an hour.*

Yours, &c.,

B. MCFARLAND.

ISAAC T. HOPPER, who died in New-York during the past year, was an active member of the Prison Association and a distinguished philanthropist. Judge Edmonds, being a member of the same association, and interested in other reforms to which Mr. Hopper devoted his life, formed an intimate acquaintance with the venerable Friend, and was accustomed to visit him frequently, more especially during his last illness. One day the Judge called to see Mr. Hopper, and was agreeably surprised to find him more comfortable than he had expected. After a brief interview Mr. Edmonds departed, assured, in his own mind, that Friend Hopper would continue several days at least. The Judge had occasion to spend an hour or two at another place, and on his return home, having to pass the residence of Mrs. Brown (formerly Mrs. Fish,) he called for a few moments, when the rappings announced to him that Isaac T. Hopper was present. The Judge was incredulous, but the immortal Friend insisted that he was indeed there, and that he had left the body about an hour before. Judge Edmonds went immediately to Mr. Hopper's where he learned to his astonishment that his friend, and the friend of Humanity, closed his mortal career at the hour designated.

I have not the space to continue this citation of facts. The examples already offered must suffice to indicate the general characteristics of a very numerous class. Every person who has carefully pursued the investigation, for any considerable time, must have witnessed similar

exhibitions of spiritual agency. I believe that not a single fact contained in this letter has ever been given to the public through any other channel, and yet our resources in this respect are not likely to be speedily exhausted. Every day adds new and significant illustrations to the records of human experience, and we apprehend that, a critical analysis of this mysterious power, and the multiform modes whereby it acts on mind and matter, will make all sublunary theories appear vain and meaningless. It is not my purpose to force the acceptance of any hypothesis. I offer no theory—not even the Spiritual—but I *do* insist that the legitimate claims of the facts themselves, and of the power that underlies them, should be respected. This power is superior to all its visible or phenomenal exhibitions, and is able to exercise a supreme control over the passive and plastic forms which leap like living things in its inspiring presence.

Have my facts any affinity for your theories? Let us see. Two minds are said to be *en rapport* when they sustain such relations that one is conscious of the thoughts and emotions of the other. This mingling of mind with mind, in the normal state, is not, however, known to occur at a distance *between strangers*. Not only are the parties required to have a personal knowledge of each other, but one, at least, must have an exquisite susceptibility to mental impressions, while a state of mutual sympathy and association is indispensable. The parties, in some of the examples already given, were entire strangers. It is at once conceded that distinct impressions of ideal images are silently transmitted from one person to another, even at a distance, however, this occurs but seldom and only when the parties are thinking intensely of each other. *Either the person who communicates, or the one who receives the impression, must be absorbed in thought respecting the other or no such phenomena are liable to occur.* In recording this opinion I do not speak at a venture, but from the results obtained by several years' practical observation and experiment. Even where the parties are familiar friends we are required to seek, in the accompanying circumstances, for the proofs that they are *en rapport*. The fact that information is conveyed from one to the other does not of itself establish this assumption—does not even give it the appearance of probability—in the absence of indispensable conditions, and in the presence of the mysterious powers who persist in telling their own story and will sanction no qualification of their claims.

It is particularly worthy of observation that this blending of mental spheres, of persons in this world, *develops no phenomena outside of the*

individual. No rappings, moving of ponderable objects, or other like physical effects accompany the psychological action, nor can they possibly occur from this cause. And here the insufficiency of all your speculations to account for the facts is too conspicuous to require exposure. *In the results ascribed to spirits the mental and physical phenomena are everywhere so blended as to warrant the conviction that they are produced by the same agents.* Let us take a single fact and make an application of your hypothesis. AN INVISIBLE AGENT, CLAIMING TO BE THE SPIRIT OF LOUISA MCFARLAND, CONVEYED A MESSAGE FROM LOWELL, MASS., TO ATALANTA, GA., IN ONE HOUR, AND DELIVERED IT WITH GREAT ACCURACY AND VERBAL PRECISION TO THE PROPER PERSON. There is no evidence that Mrs. McFarland and her daughter were *en rapport*, at that particular time, or that they are mutually *capable* of such intimate communion as to render so delicate an experiment possible. We do not learn that the young lady had even thought of her mother, on that occasion, until the communication was received.* Moreover, it does not appear that Mrs. M. can, by a possibility, disclose her thoughts in this manner, and at so great a distance, and the presumption that the daughter is so extremely susceptible as to receive intelligence, by this psychological process, almost from one end of the continent to the other, is neither sustained by the facts nor by the most distant probability. But it is abundantly evident that the communication was transmitted by some intelligence that acted independently of the other parties. *That agent* had power to demonstrate its presence by sounds and other physical effects, and without the use of any visible instrumentalities. Its mysterious transit from Massachusetts to Georgia was performed in a single hour, and for aught we know to the contrary, *in an instant*, while it not only fully comprehended the nature of the mother's request, but faithfully accomplished the object of its mission. Was not that the work of a Spirit? I have no space to closely analyze the other facts, but permit me to say, that an agent gifted with such mysterious and angelic powers may command my attention and respect, and I shall deliberate long before I join you in denying its peculiar claims.

With this assurance, I remain,

Yours truly,

S. B. BRITTAN.

* It is a significant circumstance that after the spirit promised to go to Georgia, nothing more could be heard of it at Lowell, that night, though repeated inquiries were made.

REPLY TO S. B. BRITTAN.

NUMBER EIGHT.

SPIRITUAL TELEGRAPHING.

MY DEAR SIR: Unpleasant as the task is, some of your "aid and comfort" friends must be hooped or they will explode, and after a few words to Prof. Bush I will attend to them.* His reply is entirely in place, as I had alluded to his statement, and confirms in toto the criticism of Rev. Dr. Carter.

The notion any one may entertain of the manner of the writing, whether from right to left or the reverse, is not material—but this fact is material: the spirit of the Hebrew Daniel would not have made such a blunder as the facts plainly show to have been committed in that writing; for whoever wrote that Hebrew was *ignorant* of Hebrew and its manner of reading. No *honest spirit* would have so disfigured this *progressive* movement by such a sham—and is not the Devil at the bottom of it after all? If "Cloots" has played off this trick on Edward, his pretty shrewd. He brings Franklin along; that is to compliment the printers—Greeley, and Gray of the *Plain Dealer*, and others who favor the movement; then Dr. Hahnemann, the Homeopath, is seen in the company; that was possibly to flatter Dr. Gray, Kirby, Prof. Rosa, and Richmond. Much obliged, my old friend—that's Homeopath among the "upper ten"—I comprehend the compliment—thank ye. Then others in "oriental costumes" were brought along, to cover up the idea that it was a "Yankee trick,"—the Devil I suppose to be a Yankee. Then he sees a "magnetic battery," and the whole game is played off in the name of *science*, to show that they were "up with the times," the "friends of progress." Now do the creatures really keep magnetic batteries and oriental costumes up there? A stream of lightning from the Shetland Isles could not more perfectly blast and scatter a rock, than that relation of facts wipes out itself as being of spiritual origin. I greatly admire the manly candor and outspoken sincerity of Prof. Bush in his closing remarks; and I thank him for the letter. His opinions are now in the form that I desired they should be.

*The remarks respecting the correspondence here referred to are omitted in this connection.

With me, Swedenborg is authority beyond any writer, living or dead. As I am able to see things, he has penetrated deeper into the arcana of the future than any mortal that our planet has produced—but he is not *infallible*; nor is any mortal. His great mistake was this, and was inevitable, as facts clearly prove. Man being an epitome of the Universe, he must have a spiritual and physical nature, and the latter corresponds perfectly to the former, and we must have then of necessity a physical and a psychological temperament; the one corresponding to the outer world and the other to the inner world. This admitted, we of necessity must have a law of *mental reflection*, as we have a law of physical reflection. The harmony is evidently lost between these two temperaments. The ancients, says Prof. Schlegel, regarded the whole *material world* as an *optical illusion*—as a mere *shadow*—plainly showing that they knew *some objects* seen around them *were shadows*, while they *appeared to the eye material*—and not being able to detect the law which covered the fallacy from their sight, they rashly concluded that if one object could deceive the sight, all might, and therefore the whole must be a shadow—an optical deception. Swedenborg has fallen into the opposite, or a similar, mistake as to the Spirit-world. The harmony between his temperaments being lost, when in his psychological state the persons and beings he saw about him he regarded as *real* spiritual beings, while I hold them to have been simply *mental shadows*, the images and daguerreotypes of his own vast store-house of *forms and thoughts*. He could no more correct that fallacy in that condition, than we can correct the fallacies of the dream state, for I hold the whole to be essentially the “dream land.”

But what a horrid light this law glares over the future, with its *sights and sounds*. Every act in this life perpetrated by the consent of *mind*, becomes an *eternal companion*, *seen and heard and felt* while memory tells us we exist. What Swedenborg regarded as the unfolding of the Spirit-world in future, I regard as the unfolding the Spiritual world within us, the terrible bringing out, as in a mirror, of our inner life. Hell, I apprehend, would be a pleasant dose compared to such a mirror with many of us. I may have fallen into a fallacy myself in this matter, for I have not read all the works of the Baron Swedenborg. A more sincere spirit than his earth never had.

There is on record a great variety of facts, showing most conclusively that, at certain times, the human mind gathers up intelligence in an unseen way. All prophesy is of this character, and I most religiously believe in such a spirit. It is, I apprehend, mathematical in its char-

acter. When certain facts have been absorbed into the mind, a result is deduced with as much certainty as from a number of figures carried into the mind by sound. Josephus prophesied the destruction of Jotapata by Titus, on the "forty-seventh" day of the siege. How did his mind obtain that intelligence? Was he inspired? The Seersess of Prevorst announced the death of certain persons many days before its occurrence. Was she inspired? William Lilly predicted the death of Councillor Whitlocke, one of the most eminent lawyers of England, by examining his urine. Lenthal, speaker of the House of Commons, and Selden were both Lilly's friends. Whilelock often speaks of him and relates that Lilly predicted to him the battle of "Naseby and the fall of the King from his horse about that time." This Lilly, who lived in 1648, was pensioned by the English Courts, and received a gold chain from Charles X, King of Sweden. He was simply a noted astrologer, and how did he gain his intelligence, by spirit's inspiration or the Devil? Lady Davies, a noted English woman, predicted the death of Sir John Davies. Sitting at dinner with him she burst into tears. He inquired the cause. She replied, they are your funeral tears. Then in good health, he laughed at it, but in a few days died of appoplexy. She professed to receive this intelligence from a spirit's voice which she alone heard. Socrates received intelligence in a singular way, and by a spirit or demon he supposed—as the spirit used to "sneeze," to notify him of certain things.—(See Goodwin's Nec.)

Ibn Batuta, born in 1300, was a great traveler, and visited a Pagan saint on the borders of Thibet, who performed "great and notable miracles," and lived to the age of one hundred and fifty-three. Batuta conceived a great desire for a beautiful yellow garment, worn by the Sheik who accompanied the Saint. The Saint who could read "men's thoughts," as well as the future, went to the side of the cave, took off the yellow robe, with his fillet and sleeves, and gave them to Batuta, who was greatly surprised as he had not mentioned his desire. The Fakeers told Batuta that the Saint had predicted that the robe would be taken from him by an infidel king and given to the Sheik of Sagiri, for whom it was made. Batuta, pleased with the beautiful present, determined never to go into the presence of a king with his garment, but, strange to tell, the Emperor of China took the robe from Batuta and gave it to that very Sheik, as the Saint had predicted. (See Lives of Travelers, by St. John.) Where did that Moslem Saint get his prophetic knowledge? I regard it as a deduction of the human mind with its spiritual faculties fully developed.

Mr. Grimes, the celebrated phrenologist, states that he saw a lunatic who would instantly pick any thought from his mind. This fact I have from Mr. Greeley. A lady in the County House in Geauga Co., often showed this same mysterious power. How is it that many children, when numbers are pronounced to them, *instantly*, without a process of reasoning; deduce the result with miraculous precision. These cases are numerous. Children often show this same *intuitive perception* of sound, and play the piano, fiddle, or drum, at the first sight of the instrument. The whole mystery of genius lies in this mysterious psychological temperament. Angelo, Mozart, Apelles, and a host of geniuses have shown these high spiritual perceptions. Josephine predicted the fall of Napoleon. A negress predicted the Queenship of Josephine when a mere child, dancing on the green. These facts have passed into history, and I demand of rational men a solution of them. You must show them to be the work of inspiration, or spirit visitants, or they establish a law of the human mind which *intuitively perceives* results and deduces with mathematical certainty the quotient from given numbers, so to speak.

The doctrine of Pythagoras, that number is the law of life, is entirely clear to my mind. I could swell this class of facts almost infinitely, but I must pass to another point.

Your first case of "G. W. Mead, of Burdett," is a curious fact, and the candor with which Mr. M. applies my explanation, is refreshing in the midst of the general flunkyism that marks many that see fit to differ with me. Precisely what put him *en rapport* with Mr. Allen, I can not gather from the narrative; but Mr. Allen's mind contained all the knowledge you obtained, and to refer it to any other law than that by which the somnambule took notes from the mind of Jenny Lind is, to my mind, wholly illogical. I have a little boy, but five years old, that often displays this intuitive perception of what is passing in my mind, both in the sleep and waking state. His temperament is quick, (his mother died of consumption,) and he not unfrequently comes to me and begins to prattle about the very subject of my thoughts. One morning he awoke and was very much dejected, and told me that "he *dreamed that I was going away*." I had been closely occupied all day with that very subject, and his little mind had been reveling in mine, in his sleeping hours. A mesmeric patient of Prof. Burritt's was so wholly under his control that, in attempting to mesmerize another lady, half a mile off, she went *into fits*, and when talking of her six miles off, she again had fits, and a message was dispatched to find him. The same

would have occurred had he been in England. Space has nothing to do with the phenomenon, being "200 miles" from New-York, or had Mr. Allen been in California, it would have been the same. Edward Hooper's case is illustrative of the same law, and the cause of the *mental rapport*, is plain. The baby—mercy sakes! a boy!—a boy will put a mother's heart *en rapport* with its father in India. It must not be forgotten that many similar efforts to telegraph fail wholly. The case of Mr. Whiting, of Bridgeport, is similar; the medium took the facts from minds in Milwaukee; the cause of the movement I can not detect. The case of Mr. Otis is also similar; the fact was gleaned from his mind and the power that gleaned it took on the personality of his wife.

It is certain that in all these cases the intuitive force of mind takes on personation; it must do so in order to act at all. It must have an *idea*, a *central force*, in order to move out into the surrounding medium. I can almost always detect that fact in the narratives. The story of Lacey is the same, and needs no comment. While this power to glean facts from other minds is admitted, and all the facts obtained are found in living human beings, your assumption that my explanation is a "gross and palpable assumption," outrages all the rules of inductive logic. There is just as much evidence that that is the source of the facts, as that *your likeness* in the ШЕКИНАН, is a copy of your features, and just as much evidence that the medium's mind received it from this *living source*, as that your face reflects its image on the plate of the artist, through the medium of light. Touch this logic and take it apart; your "*assumptions*" fall dead at your feet.

Mrs. Porter, of Bridgeport, was plainly *in rapport* with Mrs. Lum. The mind of Mrs. Lum first impresses Mrs. Porter, and personates her husband, and Mrs. P. sees his name, (a mental reflection of the impression) and Mrs. Porter's mind returns the impression and mentally impresses her to call on her. The hour of the two impressions correspond, and the whole facts indicate the above movement. The 8 o'clock was the centripetal force—the idea by which Mrs. P. acted on the mind of Mrs. L. But she felt his hand and saw his initials, "Captain Lum," on the table. In the case of "Mrs. Minard, Litchfield," the fact varies a little, Mr. Minard reflected unluckily his own image, instead of his wife's. He had on "white beard and hair"—a spiritual "*goatee*"—worn among the "upper ten." Now for facts.

"Carsten Niebuhr, the great German scholar and Oriental traveller, when old and blind, recalled with such power the memory of his early adventures, that the *scenes painted themselves* on his sightless eyeballs.

When on his bed, pictures of the gorgeous orient flashed on his mental sight, as vivid as though he had just closed his eyes to shut them out for a moment. The cloudless blue, bending over the broad desert, and studded by *night with Southern constellations*, as bright and beautiful as when he saw them half a century before." Brave and good old man—may the "stars and blue-sky" of life glitter eternally before thee, and "living hearts and beaming eyes" sound their songs eternally in thy soul. This is the eternal book of memory that shall never be closed.

You ask me how this can occur *unconsciously*. I know it does, and cite a fact. The Rev. Wm. Tenant's case is notorious. He *died*, as was supposed, and was only saved from burial by his physician. He had been a scholar, and when he awoke from his *trance*, he had lost all his previous knowledge. One day his sister read to him from the Bible, a word *struck his mind* and he soon recovered all he *had lost*. He retained and wrote out his interior sight while in his *trance*, and it is to be regretted that these papers were lost. His case clearly proves a *double* temperament, waking and sleep.

Napoleon saw the form of Josephine, sitting near him in white robes, the night before his death. The Seherin of Prevorst *saw her own spirit* sitting not far from her, clothed in white, in a dress that she had, but not on her person at the time. Walter Scott, when reading the death of Byron, raised his eyes and saw the poet standing in the farther end of the Hall, *clothed appropriately*. The Witches of Salem, *saw the spirits* of their tormentors walking about the room, in Court time, taking up the legs of one, then another. The Devil sat by, "all dressed up in his Sunday's best," with his "*red book*," and these *specters* "signed it with blood." (See Hildreth.) Mental reflection can alone solve these *facts well attested*. A Mrs. Brewster, Auburn, Ohio, saw her husband return from mill one day, with his team, and go into the yard. He did not return for many hours after. "Coming events cast their shadows before." He was in a few days seized with epilepsy and has suffered for years with these fits.

I select a few facts from Mrs. Hauf's (Seherin's) *ghosts or mental reflections* at Weinsberg:

1. Ghost of a man, had on "a loose white coat and slippers and white cap."
2. Mr. P. saw in a wine cellar a female ghost in "white antique dress, spotted with blood, a veil on her head and child in her arms."
3. Mrs. H. saw a man dressed in "a long open coat, broad buttons, short hose, rolled stockings, shoes with buckles, cravat fastened by a button and two long ends hung down." A female accompanied this

figure, had on a veil, a coat and petticoat, her child in her arms was "wrapped in rags." Pretty fair traps for ghosts. She prayed for them; they grew whiter, and then their robes were brighter also. Mr. L. saw the ghost of a minister standing by his desk, in "long robes."

4. Mrs. H. saw two females in antique costumes, "cotton aprons, folded coifs. She and her husband quarrelled—she cried and prayed and wished herself with her mother," (i. e. dead). "She saw before her a tall white form. She saw a light on the wall large as a plate." When she sees these forms her eyelids are always closed. "A tall ghost entered her room, in "white coat"; another wore a "yellowish white coat." "Raps, steps, scratching, walking, and coughing, was often heard by her and others." These forms often sung hymns with her, and what is curious, those hymns only known to Mrs. H. They seldom came Sunday night. Ann Merrick did not come in "holy time." They sometimes "asked for money,"—wished to grog perhaps. Saw also "black and white and gray spirits."

5. Saw an old man—"had a long beard, old-fashioned coat and hat, and half boots."

6. Contains Kern's "old woman and dog ghost. She and her sister both saw one specter, and both dreamed one dream,"—*en rapport* explains this latter fact.

9. Ghost appeared in "great coat and boots and cap." Afterward he wore white robes.

10. "Black coat on, sandy gray face."

11. "A tall form in frock and boots."

12. A man who died of tremens—appeared to her as long as his body was in the coffin. "She received a premonition of his daughter's trust."

13. Three male specters came in dancing—she prayed with them, they afterward wore white robes.

16. Never sees the hair of *unblest* spirits, but blest spirits have it. Luximon Roy's "hair renovator" would help them.

19. A *dark* spirit came to her—she commanded him to go to her physician. Kerner felt a strange atmosphere for a moment during the night. *En rapport* again.

20. "Mrs. H. had a dream of her father, who was dead; her brother and sister saw him the same night, though far away."

22. "Saw a female form in costume, with a human heart in her hand." She saw ghosts of reptiles, "frog; owls, cats, and horses."

This curious book of Kerner's, is worth a careful perusal; but the ghosts or spirits in coats, pants, boots, cravats, gowns, robes, and hair, as plainly declare them to be *mental shadows* as the sun proclaims the light.

Let us have a few cases in groups of reflections:

Elisha saw the mountain full of the "chariots of Israel and the horse-

men thereof." Did he really see celestial cart-wheels? Are they used in that country?

Stephen saw, when being stoned, "Heaven opened and Christ sitting on the right hand of God." Are there then two Almighty, invisible, yet visible Deities?

In Granby, Conn, some families were seized with singular symptoms. "They run about like persons distracted, heard voices and noises, saw spirits in the air," &c.

Marco Polo, in crossing the Desert of Look, in Tartary, his guides affirmed that the desert was beset with strange sounds and sights. In the vast sand-storms that swept over it "they heard sounds of music, and voices of friends calling them by their names; then drums beat, clash of arms followed, foot falls; hoofs clattered, and armies marched past them."—(Polo's travels.)

In the year of Rome 291, a plague swept the city of august consuls and people. The next year was filled with prodigies. "Fires were seen in the heavens, the earth shook, specters appeared, voices were heard, and an ox spoke."—(Livius.)

In New-England, before Philips' war, "bows were seen in the sky, scapls in the moon, unseen horsemen galloped through the air"—(Hildreth.)

Here both the sight and hearing is affected, and that all these facts (and I have a cart full more) attest that a law which the race has overlooked—a law of *mental reflection*, exists in our organization.

Marmaduk Stephenson, an Englishman, while ploughing in Yorkshire, in 1655, was "filled with the love and presence of the living God. It increased like a living stream; so did the love and life of God run through me like precious ointment, giving a pleasant smell, which made me to stand still, and a voice came to him," &c. This he affirmed in a letter after sentence of death in Boston—the American Athens. He both heard and smelt "God's love, and life." A reflection of smell evidently controlled by the sense of *ointment* in his mind.

The ghost of "Captain Lum's" name is sufficiently illustrated, and I close by a few remarks.

These mental impressions may occur by *willing* the impression, as in your experiments, and also by that mysterious movement of mind known to occur in the dream state. Two minds may produce the images and convey the intelligence, or one mind, by personating an idea, as father, mother, wife, friend, and adopting it as a *force*, may telegraph thoughts, sounds, smell, touch, taste, or forms. In the opening up of this spirit

life within us we shall not only telegraph *mentally over the globe*, but run steamboats and cars by *will-force*—by faith. Don't arrest me for lunacy. Christ said a grain of faith like a mustard seed, would move mountains into the sea ; did he mean what he said, or was he trifling with us ? He told his disciples that they should do greater works than he had done. Mind is a force above all matter, as God's universe attests.

Yours truly,

B. W. RICHMOND.

BRITTAN AND RICHMOND'S DISCUSSION.

NUMBER NINE.

REMARKABLE CURES BY SPIRITUAL AGENCY.

DEAR SIR: The idea that spirits exist and exert an influence over the elements and man, has been entertained by many of the most gifted minds in every period of the world. The ancient Hebrews, Greeks, and Romans, ascribed numerous facts of their experience to the interposition of invisible intelligences. The inspired Scriptures and all works of genius are filled with allusions to spirits and the exhibitions of their power. The Apostolic fathers and early historians of the church, speak of the powers derived from the Spirit-world, and exercised by men in the accomplishment of many marvelous works. Plato, who reasoned so well for immortality, had no doubt that men were incited to both good and evil deeds, by the influence of *demons* or *genii* who were supposed to be their constant attendants. Hesiod, one of the earliest Greek writers, also believed that invisible beings presided over the destinies of men, and his views concerning their presence and influence within the sphere of human affairs are expressed in the following lines :

Aërial spirits, by great Jove designed
To be on earth the guardians of mankind ;
Invisible to mortal eyes they go,
And mark our actions, good or bad, below ;
The immortal spies with watchful care preside,
And thrice ten thousand round their charges glide,
They can reward with glory or with gold,
Such power divine permission bids them hold."

According to Calmet, Lactantius entertained the idea that there are *two general classes of demons*, celestial and terrestrial, and that the latter are the authors of all the wrongs perpetrated on earth. St. Paul alludes to "the powers of the air," and St. Jerome assures us that, in his time, the opinion prevailed among the doctors of the Church that the air is peopled with spirits, while many of the fathers believed that demons, especially such as were most impure, descended from the more ethereal regions of the air and were in close proximity to the earth.* I cite these opinions not because I presume that they establish the *fact*,

* See Calmet's Dic. Art. Demons ; Also, remarks on Angels.

but to show that our fundamental idea has been entertained for ages and earnestly defended by Heathen, Jewish and Christian writers. I know not what others may think, but I deem it quite impossible to account for the general prevalence of this conception, but upon the supposition that tangible demonstrations of Spiritual agency did often occur. The idea certainly found favor under various forms of religion and government, and with the most enlightened and polished nations as well as with the rude and barbarous.

So frequent and unmistakable were these examples of Spiritual power among the Jews, that the most terrible physical maladies were ascribed to the agency of evil spirits, and the expulsion of these, by the exorcism of prayer and other devout exercises, formed no unimportant part of the labors of the primitive Christian teachers. If the New Testament is not altogether fabulous, and the more recent experience of thousands wholly deceptive, we are certainly authorized to believe that spirits were wont to influence men in the manner here suggested, and that they do still continue to indicate their presence by similar effects. I desire to remark in this connection that, Christ and his Apostles were accustomed to treat this idea of Spiritual agency as if it were founded in truth, and everywhere entertained. They sanctioned the popular belief in demoniacal possession. It is recorded that they spoke to the ignorant spirits, whom they cast out, and that *the spirits answered*, giving various proofs of personal consciousness. It appears, moreover, that many of the spirits that manifested their presence in the time of Christ, were so ignorant and stupid as to be incapable of communicating any intelligence and were, therefore, called "dumb spirits." These could neither improve the health of the body nor augment the light of the mind—having no light or intelligence in themselves—and hence it was desirable to relieve the media from their presence and influence. The departure of those spirits, from the persons whom they had possessed, appears to have been attended, in some instances at least, with frightful convulsions, in which the medium was thrown on the ground and left apparently dead. A striking illustration of this class is recorded in the ninth chapter of Mark, wherein the medium "fell on the ground, and wallowed, foaming." The disciples made the attempt to exorcise the spirit but could not succeed. Jesus said, "Dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And the spirit cried and rent him sore, and came out of him: and he was as one dead; insomuch that many said, 'He is dead.' But Jesus took him by the hand, and he arose."

It is abundantly evident that a great variety of Spiritual Manifestations did occur in the ancient Church, and among the people generally. And, while it can not be denied that, many of the phenomena were of such a nature as to indicate a very low order of intelligence, it must be confessed that the Apostles and others presented results of an orderly and divine character. Indeed, they claimed to accomplish the expulsion of inferior spirits, by virtue of the higher spiritual aid which was vouchsafed to them. Were their claims, in this respect, founded in imposture? and is the idea itself a mere chimera? If you answer affirmatively, you not only deny the *inspiration* of the New Testament but you *boldly dispute its general reliability as a simple history*, in which sense even infidel writers, if endowed with ordinary magnanimity, may afford to accept it.

Paul, in his first letter to the Corinthians, (twelfth chapter,) describes the "*spiritual gifts*" which were possessed and exercised in the primitive church. The power to perceive spirits, to speak in divers unknown languages and to heal the sick, with other remarkable powers, are referred to. These gifts were not all possessed by one individual, but appear to have been *distributed*, doubtless in conformity to the individual peculiarities of the recipients. Thus, according to the Apostle, "To one is given the word of wisdom; to another the word of knowledge, by the same spirit; to another the gifts of healing; . . . to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues;" all of which are represented in some degree in the modern phenomena. Such were the peculiar "*gifts*" denominated "*Spiritual*," and which continued in the church, as ecclesiastical historians inform us, for a long time after the last of the Apostles went to his rest. That these remarkable powers were exercised in the time of Irenæus, appears from his work entitled "*Refutation and Overthrow of False Doctrines*," in which he says:

"When a whole church united in much fasting and prayer, the spirit has returned to the ex-animated body, and the man was granted to the prayers of the saints." . . . Those that were truly his [Christ's] disciples, receiving grace from him, in his name performed these things for the benefit of the rest of men, as every one received the free gift from him. Some, indeed, most certainly and truly cast out demons, so that frequently those persons themselves that were cleansed from wicked spirits believed and were received into the church. Others have the knowledge of things to come, as also visions and prophetic communica-

tions ; others heal the sick by the imposition of hands, and restore them to health. . . . As we hear, many of the brethren in the church have prophetic gifts, and speak in all tongues through the spirit, and who also, bring to light the secret things of men for their benefit, and who expound the mysteries of God.”*

Such were the Spiritual agents and their modes of operation, and such were the divine gifts comprehended in “the faith once delivered to the saints,” and illustrated in the experience of men for more than two hundred years, Christ, the Apostles, and the early historians of the church being the witnesses. I by no means entertain the idea that the physical maladies of men, in any age, have been, generally or frequently, superinduced by ultra-mundane agents ; but that the presence and influence of disorderly and inharmonious spirits, should be attended with unfavorable physical and mental effects, accords as well with our reason, as it does with ancient records and modern facts. Indeed, it will be readily apprehended that, if spirits really produce the modern phenomena ascribed to them, they must be able to influence the physical as well as the mental functions of men. Especially, may they act on the *media*, and perhaps through them on other persons, in such a manner as to occasion electro-physiological changes, and thus determine the pathological states of the system. To say that minds separated from the restraints of the earthly body, are competent to produce these effects, is to affirm but little comparatively of their powers ; certainly not more than is warranted by the authentic histories of former ages, and the actual occurrences of the present day.

The reader is presumed to be so familiar with the cures wrought by the Apostles that a citation of particular examples, in this connection, is deemed unnecessary. I will, therefore, devote the remaining portion of my letter to the presentation of several examples of recent occurrence. The following is related by the *Lorraine Argus*, and the Editor vouches for the correctness of the statement :

Three years ago Leonora, a daughter between fourteen and fifteen years of age, a medium, stepped on a common sewing-needle, which penetrated the heel, so far as to be out of sight, and which has been the cause of great pain at different times since. About seven weeks ago her foot commenced swelling, and it became very painful ; she has ever since (till last Thursday) been compelled, in order to move about the house, to hop on one foot, and should she happen even to touch the affected foot to the floor, she would drop as quick as though she had been knocked down with a club, so sensibly keen was the pain at the least touch. *The*

* Eusebius Pamphilus, *Eccles. Hist.*, page 186.

foot was swollen to almost twice the size of the other, and to just bend either of the toes would cause great pain and suffering.

On Thursday last she retired to a room, and there being no one present but herself, she thought she would like to converse with the "spirits," something she had not done for a long time previous. The first spirit that answered her call was her grandfather's, whom she asked the following questions, and received the following answers :

QUESTION—"Can the needle in my foot be found without much difficulty and pain?"

ANSWER—"No."

Q.—"Am I to remain a cripple during the whole time allotted to me to remain upon this earth, and be obliged to hop about on one foot, and suffer so much pain?"

A.—"No."

Q.—"Will it be a long time before I shall be enabled to walk on that foot?"

A.—"No."

Q.—"Can I walk now?"

A.—"Yes."

She immediately arose, stood upon one foot, the other hanging down within about four inches of the floor, in which position it was, and had been for some time past, which caused us to fear that the cords in the leg had become contracted, and that she never would be enabled to straighten it again. But, when she stood up, you can easily imagine her surprise and astonishment when, as she says, she felt a pressure encircle her ankle, and, in the twinkling of an eye, the foot was brought down in contact with the floor, and with such violence as to cause the floor to tremble, which very much startled her, and she called aloud, "Mother! mother!!" And then walked off, as she formerly did, with both feet. *The swelling disappeared, and on the following day she put on the same sized shoe that she had previously been in the habit of wearing, and walked about the village, making calls and conversing with those friends from whom she had been so long separated.*

Some six months since we received a communication from Rev. H. H. Hunt, from which the following is an extract :

In September, 1851, while in Indiana, I went to hear the rappings, when I became convinced that there must be a spiritual agency involved in the matter. But my position as a preacher of the gospel, restrained me from giving my sentiments to the public, and I remained silent until January of 1852, when two of my daughters became media for the sounds. After investigating the matter, and still finding no other solution than the Spiritual theory, I imputed it to the Devil, who, appearing as an angel of light, stood ready to deceive the very elect. Indeed, I was angry at the sounds; but as they would not stop, I made this request, that the unseen Powers would not make my children victims of Hell, but spare them, and try me.

After retiring, the same night, the spirits paralyzed both my arms, keeping them in continual motion until six o'clock in the morning, when the circular alphabet was handed me; and then I learned my duty from good authority. As soon as this was made clear, I commenced holding meetings in public; and up

to this date my time has been spent lecturing on the subject. While speaking I am Spiritualized, or partly so.

At a circle held at Adrian, the first Saturday in July, the spirits wrote: "Seek the lame, the halt, and the infirm, and they shall be healed." I then remarked to J. M. Reynolds: "It can not be done; if that is read, away go the spirits and the cause together; for some one will be presented, and not cured." Nevertheless the call was read by my colleague, when Mr. Lyons presented himself, stating that *his leg had been drawn up by rheumatism four years, and was under acute pain at the time*. Without the exercise of my own volition I was thrown into the Spiritual state, and placed before him. I was also made to speak by the power of the spirit. . . . *I put my hand on him, and he was made whole. He dropped his cane and went away rejoicing, fleet as a boy of sixteen!* [We are informed that Mr. L. was 74 years old.]

After this, a child, son of D. C. Smith, was very sick. The physician having given the most powerful medicine for stopping the fits without effect, the father called me in. I seated myself by the boy, and was put in communication with him by an unseen agency. Soon the patient showed too clearly that another fit was coming on; but instead of his suffering from the attack, *the whole power of the malady fell on me*. The agonizing distress, the clenched fist, and contracted muscle, gave me alarm for my own safety; but the second thought, that I was in the hands of spirits, quieted me: and I threw off the attack. *The boy had no more fits, but got well.*

Last July I was called to visit Mrs. Brownell, near Adrian. She had been sick with a weak back, and continual pain in the side. *Her doctor said the liver was decayed, and she could never regain her health.* I was moved by the power of spirits to *lay my hand on the back of her head*, when she said: "I feel strange and dizzy." I told her to trust in God, for he was able to restore her to health. *She now is well*, doing the work of her family, which she has not done for *two years*. There are other cases which I might give, if time would permit.

Yours in Spiritual affinity. H. H. HUNT.

These results were not accomplished by the faith of Mr. Hunt, for, it will be observed, in the first instance he declared emphatically that no such cure could be performed. Neither was it the power of his will, for the agent, whatever it was, exercised him all one night *against his will*. It was not the faith of those who were made whole, for in one case the patient was a *child*, and the nature of his disease such as to render the exercise of faith, at the time, impossible. Is it not evident that these examples of healing are the same in *nature* as many of those recorded in the New Testament? If the spirits did not perform these cures, pray tell us what it was that took possession of our Reverend friend, and made him a better doctor, in one night, than a medical college can make out of average materials in five years!

The original statement of which the following is a portion, was attested by many persons, including two physicians and two surgeons. The re-

port was published by Dr. Clanny, a physician of extensive experience, who assures us that "many persons holding high rank in the established Church, ministers of other denominations, as well as many lay members of society, highly respected for learning and piety, are equally satisfied."

The patient, named Mary Jobson, was between twelve and thirteen years of age; her parents, respectable people in humble life, and herself an attendant on a Sunday-school. She became ill in November, 1839, and was soon afterward seized with terrific fits, which continued, at intervals, for eleven weeks. It was during this period that the family first observed a strange knocking, which they could not account for. It was sometimes in one place, and sometimes in another; and even about the bed, when the girl lay in a quiet sleep, with her hands folded outside the clothes. They next heard a strange voice, which told them circumstances they did not know, but which they afterward found to be correct. Then there was a noise like the clashing of arms, and such a rumbling that the tenant below thought the house was coming down; footsteps where nobody was to be seen, water falling on the floor, no one knew whence, locked doors opened, and above all, sounds of ineffably sweet music. The doctors and the father were suspicious, and every precaution was taken, but no solution of the mystery could be found. This spirit, however, was a good one, and it preached to them, and gave them a great deal of good advice. Many persons went to witness this strange phenomenon, and some were desired to go by the voice, when in their own homes. Thus Elizabeth Gauntlett, while attending to some domestic affairs at home, was startled by hearing a voice say, "Be thou faithful, and thou shalt see the works of thy God, and shalt hear with thine ears!" She cried out, "My God! what can this be!" and presently she saw a large white cloud near her. On the same evening the voice said to her, "Mary Jobson, one of your scholars is sick; go and see her, and it will be good for you." This person did not know where the child lived, but having inquired the address, she went: and at the door she heard the same voice bid her go up. On entering the room she heard another voice, soft and beautiful, which bade her be faithful, and said, "I am the Virgin Mary." This voice promised her a sign at home; and accordingly, that night, while reading the Bible, she heard it say, "Jemima, be not afraid; it is I: if you keep my commandments it shall be well with you." When she repeated her visit the same things occurred, and she heard the most exquisite music.

The same sort of phenomena were witnessed by everybody who went—the immoral were rebuked, the good encouraged. Some were bidden instantly to depart, and were forced to go. The voices of several deceased persons of the family were also heard, and made revelations.

Once the voice said, "Look up, and you shall see the sun and moon on the ceiling!" and immediately there appeared a beautiful representation of these bodies in lively colors, viz., green, yellow, and orange. Moreover, these figures were permanent; but the father, who was a long time skeptical, insisted on white-washing them over; however, they still remained visible.

Among other things, the voice said, that though the child appeared to suffer, she did not; that she did not know where her body was; and that her own spirit had left it, and another had entered; and that her body was made a

speaking trumpet. The voice told the family and visitors many things of their distant friends, which proved true.

The girl twice saw a divine form standing by her bedside who spoke to her, and Joseph Ragg, one of the persons who had been invited by the voice to go, saw a beautiful and heavenly figure come to his bedside about eleven o'clock at night, on the 17th of January. It was in male attire, surrounded by a radiance; it came a second time on the same night. On each occasion it opened his curtains and looked at him benignantly, remaining about a quarter of an hour. When it went away, the curtains fell back into their former position.

One of the most remarkable features in this case is the beautiful music which was heard by all parties, as well as the family, including the unbelieving father; and indeed it seems to have been, in a great degree, this that converted him at last. This music was heard repeatedly during a space of sixteen weeks: sometimes it was like an organ, but more beautiful; at others there was singing of holy songs, in parts, and the words distinctly heard. The sudden appearance of water in the room too was most unaccountable; for they felt it, and it was really water. When the voice desired that water should be sprinkled, it immediately appeared as if sprinkled. At another time, a sign being promised to the skeptical father, water would suddenly appear on the floor; this happened "not once, but twenty times."

During the whole course of this affair, the voices told them there was a miracle to be wrought on this child; and accordingly on the 22d of June, when she was as ill as ever and they were only praying for her death, at five o'clock the voice ordered that her clothes should be laid out, and that everybody should leave the room except the infant, which was two years and a half old. They obeyed; and having been outside the door a quarter of an hour, the voice cried, "Come in!" and when they entered, they saw the girl completely dressed and quite well, sitting in a chair with the infant on her knee, and she had not had an hour's illness from that time till the report was published, which was on the 30th of January, 1841.—*Night Side of Nature*, pp. 405-8.

Mr. John O. Wattles, a gentleman of intelligence and a distinguished philanthropist, in a letter addressed to D. Gano, Esq., Cincinnati, Ohio, relates an interesting Spiritual experience of which the subjoined extract forms a part:

My brother-in-law related to me an incident that may be interesting to some. A few days before I was there, he was at work in the grove, chopping wood; a young man rode up and inquired 'if his name was Whinery?' He said "Yes." "Wilton Whinery?" "Yes." "Well, you are the man for me; my sister has been at the point of death more than six hours, and the spirits say 'you can cure her.'" Milton said, "I can't do anything; I never did anything in my life—I do not know anything about it." But the young man insisted, and he went—it was nine or ten miles. When he got there he found a house full of people in attendance, expecting every moment that the young woman would breathe her last, and anxiously awaiting his arrival. When he entered the room, he saw the young woman lying in great agony, the blood frothing from the mouth—in a fit, I suppose. At this sight he sickened—as he does at the sight of blood—and fell

back into a chair. He then became entranced, and said, "*In twenty minutes I will lay my hand on her head and she will recover.*" He commenced jerking severely—as was related to him afterward—and immediately the young woman was relieved! At the expiration of twenty minutes he aroused, and turning to the young woman, asked her how she felt—at the same time laying his hand on her head. She answered, "*I am well*"—and immediately set up in the bed! He then went out to supper, and after that, returned to the room, and the young woman was up and clothed, and in her right mind. She had been in a partially-deranged condition more than a week. She now walked about the room with him, and was standing in the door when the physician, who had left her a short time before and had come back not expecting to see her alive—rode up. Being a disbeliever in all the late "Manifestations, he looked astonished—gazed at her a moment, as if disbelieving his own senses, and exclaimed, "Gods!—No more use for doctors!" and rode off. This can be attested by more than forty persons.

Such are some of the marvelous cures, performed without reference to ordinary professional modes, or the specific action of remedial agents, and I insist that if the alleged office of spirits, in the production of these results, be denied, we shall seek in vain for a solution of the mystery they involve. If you assume that the illness, in the cases here cited, was only imaginary, it follows of necessity—provided your assumption be well founded—that the M. D.'s, who attended in their professional capacity, and thought their patients would surely die, were strangely ignorant of their business. To assert such a questionable proposition, is to pour unmerited contempt on the judgment of the faculty. We confess to a strong suspicion that even Doctors are sometimes fallible, but few, we apprehend, are so ignorant of diagnostics as to be unable to distinguish between *idle fancies* and *real fits*!

If you are inclined to ascribe the cures to a *biological experiment*, I desire to remind you that, in the case of Mary Jobson, there was no person in the room except a child some two or three years old, and *the child was sleeping at the time*. Moreover, in the case of Miss Leonora, *no one* was in the room when the cure was performed. If you claim that the father or some other person wrought the cure, biologically, without so much as coming into the patient's presence, it will be incumbent on you to *prove* that the individual, to whose agency you may be pleased to ascribe her restoration, was capable of producing similar effects on the patient; also, that the absent person *did act on Leonora, at the time and in the manner implied*. Nor is this all; the reader will still have a right to inquire *why* a person possessing such powers should meet and mingle with the sufferer for months, and even years, and never afford the slightest relief, and at last—strangest of all nameless mysteries!—how the same person could perform one of the most startling and wonderful cures, and,

at the same time, be utterly unconscious of any agency in the case! The last mentioned example is eminently convincing in its nature. None of the friends of the dying girl appear to have had the slightest knowledge of the personal qualities, local position, or even the *existence* of Milton Whinery; nor did the latter know aught of them; but the invisible intelligence gave precise directions, and predicted a definite issue. The directions, thus given, proved to be strictly reliable, and the promised result was fully realized. All sublunary theories and the specious speculations of skeptical philosophers are inadequate to account for the facts. Their bare announcement falls on the dull ears of modern Materialism like the trumpet-blast of the last judgment, while the benignity of the power employed is triumphantly vindicated, by its labor of love, in behalf of suffering humanity.

As *we* attribute these cures to spirits, we can not rationally be expected to control all the conditions on which they depend, so as to reproduce the effects at pleasure; but *you* insist that the phenomena are purely *earthly* and, with a dash of the pen, seemingly as careless as the stroke of a Turkish executioner, you pretend to solve all mysteries and to dispose of all reasonable doubts. If then, these and many similar cures are wrought by merely *human agency*, if, as you affirm, all the means and conditions *are here*, and subject to the control of mortals, why not occupy the time employed in mere verbal disquisitions, in a practical experiment, and at once initiate the whole medical fraternity into the secret. If you have the slightest faith in your own hypothesis, why not furnish the demonstration? It is the shortest way to decide the whole controversy. The interests of science imperiously demand this course, and suffering mortals implore your aid with the moving eloquence of their accumulated woes.

I remain, yours fraternally,

S. B. BRITAN.

REPLY TO S. B. BRITTAN.

NUMBER NINE.

DEAR SIR: Your letter on "*remarkable cures*" by Spiritual agency is before me, and as we approach the close of our long talk I grow anxious to see the end. Fighting as I am with *multiplied* powers I begin to fear that all creation and the "rest of mankind" will be down on me soon. It would seem that Brittan, Bush, Ormsby, Cory, Capron, Orton, "C." and last and least poor "Climax," in deep affliction were a host against one; but top of these, above all this, the whole force of ghostdom is after me, "Daniel," Ben, Tom, Hogie, Ann, and a thronging army come in with their wisdom to oppose one poor son of Esculapius; and now I am called on to refute all the whims of Paganism, and the follies of Christians, and the beliefs of poets and Calmet's Dictionary.

You have all history on your side I freely admit; no nation has ever lived who have not believed in Spiritual visitants from an unseen sphere—the Chinese, the Hindoos, the sable Negro by Gambian stream, classic Greece and regal Rome, the Arab hordes and Semitic tribes, from whom sprung the "chosen people," the Goths, the Vandals, the Huns, the whole horde of Germanic tribes brought the belief of ghosts, witches, genii, fairies, demons, with them from their northern houses. You have the belief of all ages to build on, and the most illustrious names in history with the Christian church to back up your theory. Christ and the Apostles adopted the prevalent belief in spirits and demons, and their labors to cast these out were abundant. You ask, and with reason, can all the world, can Socrates, Pythagoras, Moses, the Prophets, and Christ all be wrong in this belief—be ignorant of the mistake under which they labored? I reply by asking how it is that all these nations, with their kings and wise men remained ignorant of the laws of gravitation; that they never dipped into the laws of mechanics as have the modern nations of Europe and America? Pythagoras is said to have understood the laws of planetary motion; but that knowledge was lost to the world for centuries, and Moses evidently had a psychological perception of the geological development of the Earth; but he fell short of anything like a correct theory of geology, or else the

world has always been *mistaken* in what he said. It is well known that Moses's description of the disease sent on the Egyptians is a *simple transcript of the symptoms of the plague*. That disease is periodic in Egypt; when the Nile subsides and the sun's rays penetrate the mass of earth and slime left on the soil, the plague appears suddenly and disappears as suddenly as it comes. Did he in turning the Nile into blood *change* the oxygen and hydrogen into absolute *blood*? Did he *create* frogs and lice out of *nothing*? Was that rod actually a snake and the hand actually leprous? If so, and those facts establish his right to a divine authority, then what will you do with the magicians? for be it understood they performed *all the miracles* that Moses did but making dust into lice, and causing their rod to eat up Aaron's. Were the magicians sent of God, also? How is it that the Prophets, Christ and his Apostles left the world in ignorance of planetary motion, the telescope, the art of painting; the force of steam, facts so palpable and yet so easy for a Divinity to comprehend, and working such frightful changes in *existing opinions*? Why, I ask, if God works by *special providences*, have men been so long left in total darkness of facts so necessary to their welfare, their progress, both in science and morals? Why has it been left to a Copernicus, a Gallileo, a Bacon, a Faust, a Newton, a Herschel and a Fulton to unfold the laws of the physical universe and set the age ahead a thousand years in its progress.

Why have none of these great truths been hinted at by the religious teachers of the world? and man left to wade with his sword through seas of blood up to a throne of skulls, built on dead men's bones? And suppose that I should set up a plea that Pythagoras was inspired, Socrates and Plato sent of God on a divine mission; that the great lights in science were all aided by genii, demons, ghosts and angelic watches? What a blubbering the world would set up over my infidelity.

No skill in logic can vindicate the "ways of God to man" on the theory of special providences. It plunges the whole scheme of the universe into eternal night, and whelms the soul in darkness and despair. Why, if special interposition is the rule, has not the arm of force or might been stretched out to save the millions who have perished by violence and crime? If our *destiny is within us*, then, well may we "work out our salvation with fear and trembling." Christ gave us one great truth, he *organized free discussion*. Without guns, powder, staffs, or bowie knives, he bid his disciples to go into all the world and preach his gospel to every creature. Discuss, proclaim, go unarmed, depend on truth, on its almighty power, and rush in the face of the world with

your theory, and had not the secular arm crushed this focal point of his system by the rack, and dungeons, and death, and whelmed the free spirits of the church in a sea of blood, it would long since have cleared the earth of kings and queens, of landocracies, popes and cardinals. Christ always met the Jews with free discussion, and he always annihilated their positions. His wily sagacity always circumvented their dishonest double dealing. But while I admit all this, I fully believe that he held notions wholly traditional, and founded on no higher authority than the *belief* of the age in which he lived. Lactantius believed in *two classes* of devils, and so did Dr. Cotton Mather believe in *two sorts of witches*—black and white witches; and also that the devils often came to hear him preach and were all over the house in the air. He put forth in an elaborate sermon his *belief* that the devils were organized very much after the manner of congregational churches, and had Sabbaths to keep like the Christians.

Dr. Watts, Addison, and the Wesleys all believed in witchcraft and the power of demons over men. Somehow this popular delusion was always opposed by the thinking men of all ages who disputed with its bloody excesses; and unable to explain its marvels, they would deny the doctrine of witchcraft and turn it over onto the devil. John Wesley, more sagacious than this, says that these “opponents of witchcraft well know whether Christians do or not—that giving up witchcraft is giving up the Bible.” I freely admit that Heathen, Jewish, and Christian writers in all ages have sustained your “fundamental idea,” but they were all wrong, and your difficulty in accounting for the prevalence of the idea vanishes on the ground that “tangible demonstrations of Spiritual agency did often occur.”

This universal belief *indicates something* most clearly. Either spirits do hold such intercourse with men, or some physical and mental phenomena incident to the whole race has been mistaken by the world—by the wise men of all ages for actual spirits. The latter is my position, I attack the belief of all ages and all men on this point—spirits can not return to this sphere, and I scout the Devil as an imaginary being, and men as a set of servile imitators.

Not only the Jews, but all Heathendom ascribed all physical maladies to the curses of the gods. According to Homer, when Chrisea, the priest, had begged of the Greeks his captive daughters, and was refused, he prayed the gods of Paganism, and the whole army was cursed by the fury of the gods of Mount Ida. When Paul entered Athens he found an altar to the “unknown god.” The Greeks had

been visited with a plague and they had prayed to all their gods, and they were "legion," but the plague continued to slay, they concluded that the pestilence was under the control of some "unknown god," and put up an altar to his worship; the plague was stayed and he got the credit of it. The Apostle seized this and wielded it most skillfully over that nest of logical tricksters. Hippocrates used to stay the plague by kindling fires through the city, to purify the air; while in Egypt medical writers say that the plague disappears to a day, at the occurrence of the summer solstice. The coming of a south wind in plague seasons, always brings with it that frightful malady; while a cold north wind or a frost checks it in a single night. Don't the Devil control the wind at such times and is he not permitted to play espy with us for the glory of God and the good of the saints? Says an eminent divine—"No poor soul could have a pair of spectacles till a German stumbled on the fact by accident, in spite of the Devil. The world could not have a loadstone till a Neapolitan accidentally found one; and the world could not be blest with a printing press till old Faust run the hazard of his life in using a few wooden type."

I admit the historic facts of the New Testament, for its miracles are paralleled in almost all ages by similar occurrences, and in my opinion it is neither fabulous or the work of priestcraft. The business of casting out devils and evil spirits was practiced all over the world in the days of Christ. The Jews cast out devils, and travelers assert that in Syria every village can boast its magician who has power over evil spirits, and the detail we get of the symptoms of these persons, clearly shows them to have been subjects of fits and jerkings of various kinds. My knowledge of diseases and their cure, and the various methods by which the nervous system may be influenced, teaches me that all these feats were nothing more than experiments on the nervous system by mental influences. The clay ointment for the eyes; the command to arise; the assurance that faith would cure them only fixed in the mind a stand-point of belief. "Thy faith hath made thee whole." Mahomet was subject to epileptic fits and fell down in these attacks and "foamed" at the mouth, his followers used to wet their own lips with this saliva and had similar fits. Mahomet used to receive visits from Gabriel, and received his Koran by impression.

Hildreth and Upham both affirm that in the trials at Salem and other places, the persons affected with witches would fall down and have spasms, &c., when brought into the presence of the accused. Hildreth states that in the trial of "Biddy Goodwin" when they were brought

into his presence all the persons were so affected ; fell down and were "dumb"—would gaze at the court or accused for a long time with staring eyes, and when the affected were permitted to touch the accused they were instantly relieved. "Ocular fascination" was actually advocated as a means the Devil used to affect them. The lady attacked by "Sam Smith," mentioned in a former letter, was struck "dumb," her teeth clenched and eyes glaring ; antimony and lobelia cast out the spirit.

Dr. C. S. Stockton of Quincy, Chautaque Co., N. Y., says : "Two years ago I was called to see a little Miss, aged ten years, she had general spasms, the extremities and throat mostly affected. Her symptoms were *cramped limbs, foaming at the mouth, purple face, difficult breathing, deglutition, head drawn on one side, cold hands and feet.*" "The second day another girl was taken ; the following day another ; the fourth another, and the fifth two more children came down with the same symptoms, till about a dozen became affected, and the school was like to be broken up ; teacher and parents alarmed. The Doctor called the girls up around him, and assured them in a positive manner that there would be no more fits, and sure enough no more occurred. The fact of little girls being thrown into epileptic fits in a heated school is a frequent occurrence, and the work of *sympathy* in this case is very striking, and had a cry of witches or devilcraft been set afloat, and the child and parents arrested, the child hanged, the parents stoned to death, their house fired, and the Doctor on horseback, like the gallant Mather, crying out to the people, a Salem tragedy could have been got up on short notice. Or had he seized the child, after warming her feet, and commanded the "deaf and dumb" spirit to come out of her, and the twelve other devils in the little girls to be off out of Quincy, he might have been guilty of quite a noted miracle.

While in Covington, Ky., I was called into the family of Mr. Wetherbe, if I remember the name, to see a sick person. His negro slave was deaf, and on a little observation I found he was highly impressive. After mesmerizing him I impressed him in a loud voice that he could *hear*, and his hearing returned, perfectly, especially in one ear. Myself and the lady experimented with him for two hours. He heard a low voice across the room, with his back turned toward us, and the family declared that he had not heard as well for years. He was almost useless as a servant, and the family seemed pleased that "Shelton," as they called him, could again hear voices. The impression lasted about twelve hours, and disappeared. I again renewed it, and

his hearing again returned—but lasted not quite as long as before. I left the place, and how he prospered I have never learned.

Dr. Humphrey, an eclectic physician, was treating disease in Austinburgh, in the very town where “Ann Merrick,” after spending a night with the “Captain” and Mr. Snow, sung Yankee Doodle, and ascended up into glory, crying as she went “he! he! ha! ha!” probably, in this very town Dr. Humphrey biologized a Miss Sophronia Williams—a young lady who had ruined her eyes by hard study. She had seen but little for years—so she and her friends say, and I presume truly—and presented to her a *funeral scene*—a dead friend, a coffin. He produced this spectral illusion, or reflection, before her eyes; she gazed into the coffin intently, and seemed deeply affected and strange, when he removed the illusion from her mind, saying, “All right—you can see.” She absolutely could see, and her health has much improved; her sight remains perfect.

This feat in biology poured the vital currents of the brain over the optic nerves and invigorated them. I have spoken with her frequently on the subject, and I presume will affirm the facts, if you desire her to do so. Was this a miracle, or not?

The powers of mesmerism and biological influence over the deranged nervous system is almost limitless. On a good biological subject you may work the cure of any nervous malady. Sight is sometimes suddenly restored by drawing a current of electricity through the optic nerves; it suddenly rouses them from a partial paralysis. The power of one mind over another, when in rapport with that mind, is soon to be better understood.

Dr. S. S. Foster, of Wooster, tells me that, when a clergyman, he used to pray with a young lady who was dying with the consumption. She always desired to hold his hand—and, to the astonishment of all, she recovered. Thought stimulated his brain, and his hand and voice conveyed the life-fluid from his body to hers. It was praying, strictly and philosophically speaking.

Dr. Rush, of Philadelphia, was called to see a lady, given up to die. On entering the room, he recognized an old playmate, with whom he used to visit an eagle’s nest among the rocks. The thought rushed suddenly over the Doctor’s mind, and he exclaimed, “The eagle’s nest!” She smiled, extended her hand, and from that hour began to recover. A mental impulse.

Dr. Cleveland, a young man, poor, but ardent, settled, many years since, in Harpersfield, N. Y. He was “beating the bush” for busi-

ness, and, uncalled for, entered a house where the medical wisdom of the place was assembled to see a lady die—she was given up. The Doctor had nothing to lose, and stoutly affirmed he could cure her. He caught the old lady's sympathies, and whispered in the girl's ear "I want you for a wife." This was enough. The girl was an *only* daughter, and had money—and of course was pretty. She recovered, and was a bride in six weeks. What young lady would not give up dying to marry one of the "learned faculty."

I add a few facts, for my friends Gray and Hallock. The power of mind over the nerves, and all nervous disorders, is known to all physicians. Homeopaths have numerous chances to prove this fact :

I once administered a pellet of Nux 30 dilution to a patient—she wanted some physic. I assured her that would be the effect of it. The next morning the result followed the impression. I gave a young lady a powder, to take at night for chlorosis—and impressed her mind deeply with the desired result. She forgot to take the medicine, but the result followed next morning.

Sir Benjamin Brodie was called to consult in the case of a young woman, confined for months to her bed with loss of the use of her lower limbs. He ordered her to be placed on the floor, and assured her she could walk, and she did walk. These persons grow fat when they eat but little, and in some cases they devour enormous quantities of food. This one lived on chickens, and devoured them by dozens.

Dr. Bright had a similar case, and substituted *bread pills* for the medicine she had been taking ; they had the same *soothing* effect. His visits lengthened in interval, and one morning, under a "deep religious impression," the patient suddenly recovered.

Dr. Watson, of London, tells a similar story, of a lady whose limbs were contracted and paralytic. Some enthusiastic preacher made her *believe* that, on a *certain day*, if she prayed with a strong faith, she would recover. She did so, and recovered.

These nervous hysterical cases become local, and affect the joints and spine, and often recover under some strong emotion of fright, a fall, or great terror. When the joints are affected, many patients declare that they felt a sensation as though something had snapped, or given way, just before the recovery occurs, under these emotions.

Mr. C. Catlin, son of a Methodist preacher, from his boyhood was much given to faith. At twenty years of age he retired to the wilderness and fasted forty days. He returned a skeleton to his family ; on the succeeding Sabbath he poured out his vision upon the people,

mounted in the end of a wagon. His revelation frightened the people of Otsego County, over a large region. The earth was not destroyed, as he predicted. He always keeps by him a vial of "holy oil" to anoint the patient; and I have known him to travel ten miles to anoint and pray over and lay hands on a sick female. Some sudden recoveries have taken place under his unctions. Of himself he relates that, after moving to Michigan, he often failed with ague and fever. "Doctor," said he, "it neither cares for medicine, prayers, oil, or faith." This man was severely attacked with lung fever; it left him with a hard cough and frothy expectoration. Remedies failed, and he took himself to prayer. First he began to sweat, then a "sudden stream of brilliant light rushed from his brain over his lungs, completely lighting up his chest with a brilliant flame"; he arose well, praising God, and shouting with joy.

This man was wholly veracious, and always devotional; went to sleep praying, and awoke shouting praises.

"Again, great God, the rising sun
Salutes my waking eyes,"

was always on his tongue when the sun rose. He always contended for the right of the church to all the miraculous powers of Christ and the Apostles.

A Mrs. Johnson, offended at my prescription, sent for other medicine. A powder of sugar was given; she recovered rapidly. I have uniformly noticed that the more assurance you give a nervous patient, the quicker they get well, if they desire to get well at all. Some love to be doctored so well that they will remain sick for months, in spite of you, pleased with the kind words and sweet pills. A lady with passive aneurism of the heart was taking sugar-coated pillets and water, to quiet her mind. By mistake the number was doubled, and she instantly grew worse—on sugar and water!

Mr. Quain, of London, says a person who had long witnessed the sufferings of a friend from stricture of the esophagus, was so impressed he took the disease and died of it. Deleuse states a similar fact, of a young lady who was under mesmeric influence; her operator took the disease and died. A French physician relates, that a nun in a convent was seized with a fit of mewing, like a cat, and soon the whole sisterhood fell to mewing for hours every day at a certain hour. That cat-wauling continued till they were threatened with soldiers and beating with rods, and they quit.

Cardan states that a nun took a fit of biting other nuns—all the sis-

terhood—from nunnery to nunnery, throughout Europe. Backbiting is often a serious epidemic.

Wienpold, a German, cut off the head of a cat, and when the arterial pulsation ceased, removed the spinal marrow and filled the cavity with a compound of mercury, silver and zinc—pulsation returned, and the body made various movements. He removed the brain and spine of another cat, and filled the skull with the same mixture; life was restored; the cat lifted its head, opened and shut its eyes, stared fixedly, tried to walk, fell, and tried to raise itself on its legs. The circulation went on twenty minutes—gastric juice was abundantly secreted—it fell down and was motionless.—(*Lancet*, Sept. 1843.)

These experiments with the cats and galvanism exciting motion in the dead body go far to prove that the will excites electric action in life and motion. If, then, another mind comes in contact with this mental media in another body, it may impel it to any point, or the person's own mind directed to the part may work the same influence. The person in fits, the insane, the excited, who act involuntarily, show vastly greater force than the voluntary act of common persons. Bring out fully this psychological power, and put us in contact with physical or imponderable matter, and the spirit is an over match for all the ordinary forces of the human organization. Mental force over disease, when once brought out, will far transcend the power of all remedies.

These mental dynamic influences are little understood, and I remark that analogy seems to point to *nervous circulation*—the counterpart and antagonism of the circulation of the blood. The arterial system would seem to be positive to the venous, and in fact the two brains, the two sets of membranes—mucous and serous—the double coats of these and all the vessels, the two-fold character of the blood—all point to a dual movement and arrangement of our life-forces; and that such a circulation of the nerve-aura, or the blood of the nerves, occurs between the ganglionic system and the nerves, is quite probable, and the constant relation of positive and negative seems to be maintained. The gray and white substance of the brain—the pia and duramater—the coverings of the brain seem also to point to a dual movement, in the life-forces of the nerves. This nervous circulation plays at right angles in the base of the brain where nerves decussate, apparently putting the two parts of the brain *en rapport*. Prof. Buchanan parted these currents by a movement of the hand, and the patient lost her continuity of body and mind. Had the Doctor pushed his movement he would, I think, have induced *sleep*, by setting the currents to moving in a *circle* instead of

crossing at right angles, which, in my opinion, brings our interior an exterior life *en rapport*.

A congestion of this nerve-fluid, or a loss of equilibrium between its two manifestations in any part of the body, induces the endless and strange manifestation of nervous disorders. This fluid being under the control of will, when two minds are *en rapport*, as in mesmerism, biology, or sympathy, may be instantly regulated by mental action, or the two forces of the human mind may act and react and induce an equilibrium, or health.

I have only room to remark that the cases in your letter of the girl's foot and needle, the contracted rheumatic limbs, etc., are all explained by this theory and the facts I have given; indeed, your facts hardly amount, in my mind, to a respectable mystery, much less a miracle—as miracles are understood.

Baron Von Reichenbach threw a spectrum on a wall, a sensitive patient at fifteen feet holding a copper wire; as it was moved from tint to tint over the colors, without her knowledge, it produced constant and uniform results. *Yellow* and *green* produced a "sunny, refreshing coolness." The Dancers, of Germany, detested red, while the Italian tarantula Dancers delighted in it. Some preferred yellow, some black, while others were enraptured with green or blue, and at sight of either would throw themselves into the sea. They would rush toward their favorite color, gaze at it, kiss it, caress it with the intense ardor of lovers, tears flowed, and enraptured language flowed from their lips, completely—says Hecker—overwhelmed with the inebriating impression of their favorite color.—(Moore's Body and Mind.)

This would seem incredible, but when we study more fully the influence of mind and imponderables, colors and sounds, on the physical body, we shall be both better and wiser. Did you notice how perfectly drunk "Ole Bull" made Mrs. L. M. Child, fiddling Yankee Doodle? She was as much intoxicated as were Wise and Petin with a draught of God's pure ether that floats clear above the clouds, sparkling like the river of life gushing from the white throne of Deity.

The power of music over disease is known to the medical world, and can be applied in all nervous cases. Sir W. Jones states, that while a lutenist was playing before a large company, near Schiraz, the nightingales vied with him in song, till they fell from the branches in a trance, from which a change in the music would rouse them. The power of music over serpents is proverbial, and the negroes catch lizards by whistling to them. Lunatics are often cured by music, and Mozart was

so sensitive as to turn pale at the sound of a trumpet, and became convulsed with a harsh discord. Democritus charmed away many diseases by a flute, and Asclepiades cured Sciatica with the obstreperous notes of a trumpet, when the part trembled in sympathy with the sound—(Moore's Body, &c.) St. Vitus's dance, the bite of the tarantula, and the religious dancers, were all cured by music. Mozart, I believe, in executing one of his sublime pieces, so enchanted his audience that they rose and rushed toward the altar, and seventeen became permanently insane. Awkward peasants, under the dancing malady, moved with the greatest elegance, and their rapture of mind only found relief in dancing. Bourdaloue became so excited by writing his eloquent sermons that his behavior was very uncanonical. He fiddled and danced in the cathedral like a madman. The poor Swiss soldier on hearing the stirring notes of the Marseilles Hymn, that reminds him of his native home—its green vales and wild mountains—pines and dyes. The door-keeper of the House of Representatives fell dead on hearing of a victory of the Americans over the English. Joy.

A gentleman in Cleveland, in the last stages of cholera, had taken in a few hours a large quantity of brandy; more was offered him, and he refused it, remarking that if he died he wished to appear sober at at the judgment. A sudden fit of laughter convulsed the patient and company. He began to recover from that hour. Mirth.

Lewis Brabant had failed in his suit to a rich heiress. Her father died. He visited the widow, and in open daylight they heard the voice of the father, bewailing his misery in purgatory in consequence of his refusal to give his daughter to Brabant—"Give my daughter to Lewis Brabant; he is rich and worthy"—and he might have added, a "gentleman and a scholar." The old woman yielded—but B. must raise the wind, for he was poor. He visited a rich banker, named Cornu—turned the talk on ghosts and death and hell—when a voice proclaimed, in the tones of the banker's dead father, "Give Brabant ten thousand crowns to redeem Christians from Turkish captivity." The old usurer was confounded—and next day took Brabant into the open field, where no collusion could occur—the voice again came, in the name of his father, and the voices of all his dead friends, joined with all the saints of the calendar, urged the miser to "fork over." He did so; B. married his mistress; the story got out, and the old banker took to bed and died of his chagrin and loss.

Your patient got well—but mine died; and I might as well claim that spirits killed Cornu, as that they cured your girl, narrated by Mrs.

Crowe. The voices heard by individuals at a distance, are similar to the sounds produced at a distance by Mrs. Hauf, told by Kerner.

A patient of Dr. Gregory used to be visited by a set of dancing spirits, dressed in green; they also sung and talked; but where did they get their green clothes, and voices. Delirium tremens.

But you say all your cases are facts without the consciousness of the subject. These voices are mental reflections. That celestial figure in "male attire," and the "virgin Mary," are referable to the same law; and the "organ" voice, and the songs, all come under the same psychological law. Insanity, dreaming, somnambulism, all clearly demonstrate that all the faculties of body and powers of mind have an unconscious and involuntary manifestation. The "image of the sun and moon on the wall," is among the most mysterious of all these phenomena, to my mind. Mr. Willets mentions a similar case, where the image remained on the wall for six weeks, and could not be effaced. I can only suggest that the mental force of the medium altered the chemical relations of the matter of the wall and traced the figures—in this way, as your ghost *decomposed* "watery vapor" to make lights out of—or, may not those *vivid impressions* be on the *retina*, in fact, as in the case of Carsten Niebuhr, mentioned in my last? I know of no reason why the Church to-day may not enjoy all the gifts of the early Christians, if they will bring out the interior life—the soul element in man—but she has lost her *faith*, and is merely performing *dry* experiments on the old Adam.

Yours truly, B. W. RICHMOND.

BRITAN AND RICHMOND'S DISCUSSION.

NUMBER TEN.

A BRIEF RECAPITULATION AND REVIEW.

DEAR SIR: Three letters will complete my present series, and I deem it unnecessary to continue the classification of phenomena, however pleasing and instructive the task might be under other circumstances. Those who will carefully consider the facts already offered, and the conclusions to which they logically tend, will perceive the utter inadequacy of all known material laws to account for their occurrence. To allege that they depend on some unknown laws of matter, or of mind in its corporeal relations, is to presume that nature and the human faculties have recently revised and corrected their laws, or that the old statutes are now administered with far greater fidelity than formerly. But I am constrained to say, that the present mode of treating the subject renders the discussion less interesting and profitable than I had expected, and that the particular reasons for this opinion are too obvious to require much elucidation. Before our public correspondence was commenced, I signified in terms that could not be misapprehended, that I had neither time nor space to spend in an aimless controversy, and that, if the subject was to be canvassed at all in these columns, it was desirable that it should be done in a respectful, candid and logical manner. Has it been thus treated in the discussion which is now drawing to a close? Our readers will consider this question while I briefly review your course from the beginning.

In the first part of the discussion, during which you had the lead, I endeavored to follow in a careful examination of your facts, and by an impartial inquiry into the nature and capacity of the various agents to which you were pleased to ascribe them. Many instances might be referred to wherein your facts, though of questionable authenticity and sustaining but a very remote relation to the subject, were considered respectfully, and if, indeed, my letters present any apparent exceptions to this rule, they are confined to those cases in which your alleged facts are utterly incongruous, and your pretended explanations intrinsically contradictory and absurd. In such cases it is as much impossible for a rational man to be deeply serious, as it is for a real wit to laugh at

coarseness and vulgarity. It was never my object to divert the reader's attention from the facts cited in support of your divers hypotheses. They were not deemed so formidable, except in number, as to render it necessary, on my part, to send down a whole avalanche of other facts—materials, crude, doubtful, and irrelevant—to conceal the real issue. On the contrary, whenever it has been possible to perceive any connection between your facts and their alleged causes, both have been seriously entertained and discussed in a candid and philosophical spirit.

That the reader may be able to perceive at a glance what has been advocated in the course of this controversy, I propose to advert very briefly to your several epistles with a view to ascertain, if that be possible, what is the predominant idea in each. In pursuance of this purpose I will now go back to the beginning and pass hastily over your first course of twelve letters and my replies.

1. Your introductory epistle was devoted to what you were pleased to term SPIRIT-IMITATIONS, and after discussing the manifestations by writing, through Mr. Fowler, you arrived at a definite conclusion which was thus expressed: "*The whole is the result of the imitative mechanic power of the MEDIUM*"; you were not quite certain whether that power was consciously or unconsciously exercised.

In my reply, I endeavored—with what success others must judge—to disprove this assumption, by presenting the facts in the case duly authenticated.

2. In your second communication the same subject was continued, but it was urged that the Spiritual media are *biologized*, which was transferring "the imitative mechanic power" from the medium to some operator, to whose will he was supposed to be subjected. The principal part of the letter was devoted to a disquisition on the nature of *biological experiments*, and at the conclusion you cited, as a suitable illustration, the case of an English gentleman who was occasionally subject to a strange species of *hallucination*. It certainly appears to have been your object throughout to prove that, the manifestations *do not occur objectively*, and that the parties who certify to the contrary are under biological control or are otherwise hallucinated. If this was not the design and import of your second letter, I am wholly unable to perceive its relation to the general subject, and your examples of incidental hallucination are obviously unsuitable and meaningless.

The reply, which was intended to exhibit the palpable distinctions between the biological experiments and the Spiritual Manifestations, may be thus briefly comprehended: 1. In the 'biological' experiments

there is a visible human operator, to the action of whose mind every physiological change, mental impression, and mechanical movement, can be directly referred. In the Spiritual Manifestations, no human operator can be found, or demonstrated to exist. 2. In biology, the phenomena occur in harmony with the *will* or *desire* of the operator; and in conjunction with certain *manipulations*. But the illustrations of the Spiritual presence and power, often occur in *opposition* to an *earnest desire*; they *resist the most vigorous effort of the will*, and are not dependent on any process, similar to the one described in Dr. Richmond's letter, as necessary to induce the biological results. 3. Only *men* and *women* are found to yield to the experiments in biology, while, in the Spiritual Phenomena, *chairs* and *tables* are among the most impressive subjects.

3. Your third letter was also on the "Spirit-imitations." It opened with an abrupt exordium on the superior skill of the ancients in *pantomimic representations*, and we were left to infer, if we were so disposed, that the modern spiritual phenomena only indicate the revival of the taste for this species of amusement. But you seem to have been conscious that pantomime and biology might not enable you to account satisfactorily for all cases, and, accordingly, the hypothesis was modified by the introduction of insanity, somnambulism, drunkenness, and the influence of love and poetic temperaments, all of which were honored with a place among the principles of your philosophy, and installed with the authors of your faith.

In reply I endeavored to show the inconsistency of supposing that so many persons, among all classes in society, had all at once turned *actors*, and the still greater absurdity of presuming that such a disposition on the part of the living mediums, admitting it to exist, could be made to account for the movements of inanimate objects. Respecting the agency of somnambulism, I accepted what you assumed, namely, that this class of media are in an abnormal state, and my argument for which I was, at least in part, indebted to yourself for the premises, is embraced in the following brief syllogism: 1. Somnambulic media can only imitate or personate those with whom they are *en rapport*. 2. Such media *do personate the dead*, who are wholly unknown or utterly forgotten, and with the utmost fidelity. 3. Therefore, the somnambulic media must be, as they positively affirm, *en rapport* with departed spirits. The relations of insanity and drunkenness to the subject *could not be perceived*, and they were accordingly sent back to you, the former to be doctored and the latter to get sober.

4. The succeeding letter in your series was a studied effort to prove that the facts, then under discussion, had their origin in deliberate imposture. You had at length arrived at the conclusion that, "the imitative mechanic power of the medium" was *consciously* exercised, and might be presumed to consist in "tricks that would make angels weep."

My fourth reply was designed, in a general way, to show that this assumption was intrinsically more absurd and less amiable than those that preceded it. Its antagonism to the facts did not require any further illustration.

5. Your number five consists of a dissertation on the relations of heat and mind to what is termed physical force, and especially to the motion of fluids. Then to illustrate the Spiritual-physical manifestations, you referred to genuine natural phenomena such as earthquakes, volcanic eruptions, thunder storms, etc. It was thus virtually conceded that the so-called manifestations are not mere biological fancies, insane illusions, or phantoms engendered by *delirium tremens*, but *actual occurrences*; for, otherwise, it would be extremely preposterous to select such real phenomena to illustrate the manifestations.

The answer to the foregoing consisted chiefly in strictures on Dr. Richmond's philosophy of the relations of heat and motion in fluids.

6. In your sixth letter you talked in vague and general terms of "ether fluid," "nerve-aura," "od-force," the philosophy of sound, together with the discoveries of Reichenbach, Buchanan, Newton and Mesmer, and closed without making any point. In this letter, however, you *did* make several assertions, among which were the following: 1. "Electricity is the only agent in Nature, known to man, that will produce muscular motion when brought in contact with a body from which life is extinct." 2. "The od-force of Reichenbach comes at once to our aid in the 'modern mysteries.' . . . The human will having control over it as easily grasps and impels it, when chairs and tables have been charged with it, as when a muscle or a nerve has been charged with it.

For the original argument in the negative I must refer the reader to my letter while I offer some additional suggestions. What is said of electricity, as applied to dead bodies, would doubtless as well apply to living ones. I apprehend that the agent of all muscular motion is electrical, but the assumption that *od-force* can be grasped by the mind and made the agent in producing muscular action, and the instrument whereby inanimate objects are moved, is manifestly without foundation in truth. When, in the course of this discussion, you have found any-

thing that could not be explained or comprehended, you have, for the most part, pursued the course adopted by the boy at school, who, for the sake of convenience in reading, called all the hard words *Moses!* *Od-force!* *Od-force!* *OD-FORCE!* has been repeated with emphasis in proportion to the obscurity of the point under discussion, until all our ideas of the subject were likely to be lost in this *forced* and *forcible* use of the terms.

By this time it may be interesting to those who are not familiar with the Baron's discoveries to learn that this od-force, of which my correspondent has said so much, consists in the luminous emanations which somnambules, and other persons of acute sensation, perceive around the poles of magnets, the bodies of human beings and several other objects. It appears like a pale auroral illumination, proceeding from and playing over the surface of the body, and can only be seen in dark rooms or in the absence of a stronger light. This flame like aura, which is invisible except to highly sensitive persons, so far from "pumping" and "throwing corn," "cartridge-boxes" and muskets, in Ohio, and hurling chairs, tables, and other ponderable objects everywhere else, is so gradual, gentle and noiseless, in all its movements that it would not injure a fly, should he chance to alight in the midst of the impalpable current. If the odic emanations from a single human form could disturb heavy bodies as you allege, a mass meeting would nearly suffice to produce an earthquake. No ordinary edifice would resist its action for a single hour. Now so far from this being the case, the od evolved from a thousand living bodies would develop no more physical force, as exhibited in the mysterious movements of lifeless things, than the insensible perspiration from the same bodies. Such is the testimony of our experience, and the record of the Baron's experiments contains nothing to the contrary.

7. In your seventh letter you continued to discourse obscurely on the same general topics. A ludicrous explanation of a fact, previously cited as having occurred in the Shetland Isles, was given; and you also instanced the remarkable effects produced by electrical eels, which were said to be "physical manifestations almost equal to those of the rappers." From all this we were of course expected to infer that a *gymnotus* would be a good medium, for the great variety of phenomena which are believed by thousands to be revelations of spiritual intelligence and power. Then followed a labored effort to prove that all vital phenomena are, in some way, dependent on electrical forces, which was never questioned by me at any time. In this letter also you virtually

admitted the genuineness of the so-called Spiritual Manifestations, by comparing them with natural phenomena which no one pretends to dispute.

In my reply I had occasion to observe that, human beings, unlike electrical eels, have no power to discharge the electricity of their bodies in a *disruptive* manner; in other words, so as to occasion a *concussion*, or to communicate a *shock*, and that, for this reason, neither the sounds nor other physical effects can be ascribed to any such voluntary agency on the part of men.

8. Your eighth letter is filled with wonders. The remarkable physical phenomena witnessed by the soldier in the castle at Silesia, are ascribed to "the magnetic condition of Kern," "the decomposition of a body in the cellar," "vacuüm," &c. You next instance the pumping manifestation in Ohio, which is thus explained :

"The od-force of this magnetic boy passed from the hand to the water below—it being of the nature of light, and moving about 200,000 times as fast as air—its sudden passage through the air to the water below, would move the air upward and form a vacuüm."

This explanation is about as clear as some things which are admitted to be very obscure. If od-force as it descends displaces the air, *how does it get down at all*, seeing it is so much lighter than the atmosphere? Has it so much more voluntary power than you are willing to ascribe to the conscious soul, that it can thus not only remain near the surface of the earth, but even dive into deep wells, regardless of all material gravitation, moving in its wondrous descent 200,000 as fast as air! And is the spirit in God's own image such a clumsy creature that it can not do what od-force can accomplish with so much ease? You say that *it is*, and that it *can not*; and yet we must not so much as intimate that your philosophy, which thus attributes to dead matter the powers it denies to living spirits, is essentially materialistic. Moreover, if od-force is of the nature of light, and forms a vacuüm as it descends, why does not the light of the sun also displace the air at the surface of the earth and produce a vacuüm which would be instantly fatal to all animal life? But why argue against such absurdities, while those who assert them will not reason, and those who believe them, *can not*.

That our readers may form a just estimate of the fidelity with which you represent the Baron's facts and philosophy, I will here quote three lines from his most valuable book, which should stand in juxtaposition with the three lines just cited from your eighth letter. The following is from "the Dynamics of Magnetism, &c.;" page 236 :

"The transmission of Od in the best conductors, as in metallic wires, goes on slowly—twenty to forty seconds are required for a wire fifty yards long: Electricity traverses a million times longer space in immeasurably shorter time."

From this it will be perceived that, the Baron's od-force is a very slow kind. It moves along at a snail's pace, requiring a minute or more to go one hundred yards, while the same agent, after being employed in the service of Dr. Richmond, and undergoing a suitable discipline in Ohio, manages to get over the ground at the rate of some 192,000 miles in one second!

9. In the ninth number of your affirmative series it was confidently assumed that, the media are all in an abnormal condition, and the letter was chiefly confined to the elaboration of your views respecting their general temperaments. In the same connection you presented a brief analysis of the physical and mental peculiarities of a number of media, with a view to make it apparent that, all persons of this class are nervously excitable, hysterical, epileptic, or otherwise of unsound health.

The reply consisted of a refutation of the assumption that the media are all in an abnormal state, and particular examples were cited to prove that men of the most vigorous health, sound minds, and powerful organizations, not unfrequently belong to this class.

10. The new things, contained in your tenth letter, do not seem to me of sufficient importance to warrant any recapitulation. All that is relevant to the question has been more forcibly expressed in other epistles. Notwithstanding the great length of the latter it does not indicate, so far as I am able to judge, any definite purpose.

The reply controverts what you assume concerning mental magnetism, odic attraction, and the alleged possibility of creating a vacuum by walking through a room. These assumptions are believed to have been exploded by comparing them with what is known of the nature of atmospheric pressure and the principles of magnetic attraction.

11. In the eleventh number of your series you gravely contended that a bed and bedstead at High Rock were raised into the air by od-force and that the vibrations occasioned by singing an Irish ballad "kept them in motion." It is especially worthy of observation that you make the music instead of the mind the mysterious motor. The following can express nothing else: "The vibrations of this fluid to music shows it to be controlled by the notes of the singer"—the italicising is your own—and you thereupon exclaim, "My victory in this matter is to be too easy." Now Doctor, if it must be so, I beg you will spare our feelings and permit us the pleasure of celebrating the magnanimity which

should characterize your triumph. Seriously, your victory must indeed be easy if it can be achieved by such pointless weapons as are here brought into the service. I greatly suspect that this mode of treating a grave question indicates a sort of *logical prolapsus*, which, in its present chronic form, is not likely to yield to ordinary treatment.

As I am chiefly interested, at least on the present occasion, in presenting a summary statement of the different views advocated by you, in the course of this correspondence, I shall not occupy my limited space by a recapitulation of any remarks contained in my reply, but will thank the reader, who may wish to refresh his memory, if he will refer at once to the original letter.

12. In the concluding part of your argument in the affirmative, (?) you assume—as usual, without proof and against facts—that the manifestations are a sort of *epidemic*; not however abnormal, but occurring strictly according to law; not governed by the human will, whether exercised consciously or otherwise, but electric and spontaneous; not odic but *periodic*. You make them depend on the positive state of the atmosphere, and insist at length that they are controlled by the same general causes that operate in the production of earthquakes, volcanic eruptions, deficient vegetation, potato rot, chills and fever, pestilences, national convulsions, &c., &c. The curiosity of this effort is my excuse for the repetition of the following passage:

“The positive state of this atmospheric influence, which produces this epidemic magnetic state, acts mostly on women and children; the negative state, which produces an epidemic putrefactive state of the human system, acts mostly on *robust men*. The negative state acts mostly on the positive or male race; the positive state acts mostly on women and children—the negative part of the race. *The return of both states is periodic, and connected with earthquakes and volcanic eruptions and epidemic plagues and fevers.* The earth, during the negative or sickly atmosphere, produces in great abundance; vegetation is rank, but man fails from the earth; while the positive state, or *spirit-rapping periods* exist, vegetation is less thrifty, sickly—potato-rot becomes universal. These periods are seen on a large scale to be *controlled by tens*, and the grand circles seem to be centuries, half-centuries, and so ranging down to ten again.”

To prove that the events referred to follow the order indicated, occurring at intervals of ten years, &c., our attention is next invited to a great number of facts cited from history. You record, I think with commendable accuracy, the dates of the principal plagues, earthquakes, volcanic eruptions, etc., but I find, on examination, that your figures entirely demolish your hypothesis, inasmuch as *not one fact in ten*, as instanced by you, *occurred agreeably to the rule laid down*. So the

law is perceived to be on the side of the *exceptions*. It was a strange infatuation which prompted you to give the dates, for the figures are more destructive to the loose fabric of your theory than so many flaming torches and armed battering-rams would be to a wooden building.

Sic transit gloria.

Now if your direct testimony is so discordant, how would you abide the ordeal of a searching cross-examination. Moreover, what are we to believe in the premises? Nothing, I apprehend, on such testimony as you have been pleased to offer. Should a witness, on being summoned to the stand, directly contradict himself in any material point, his testimony would be vitiated and rejected. For example, should he allege at one time that, A. performed a certain transaction, afterward that the said act was committed by B., and again that C. perpetrated the same; or should he testify, either on the same or on different occasions, that the deed was accomplished with a knife, a blunderbuss, and a crow-bar, his testimony would be deemed utterly unreliable and worthless. Is not this your position, as regards the sum of your testimony concerning the origin and philosophy of the manifestations? To facilitate the answer to this question permit me now to bring the facts to a focus.

In the course of the first part of the discussion, while laboring to establish your peculiar theory, you successively attributed the Spiritual Manifestations, in their several phases, to the "imitative mechanic power of the medium"; to biological hallucination; the power of imitation, as displayed in pantomimic exhibitions; to somnambulism; madness; drunkenness; excessive love, and poetic temperaments; deliberate imposture; od-force, with and without the ulterior action of mind; positive and negative relations, conditions and forces; electro-magnetism; vacuum; abnormal states and nervous diseases; vibrations occasioned by musical sounds; and, lastly, to the positive state of the atmosphere, recurring periodically at nearly regular intervals, and coincidentally with plagues, earthquakes, religious movements and political convulsions; all of which were ascribed to the same general causes.

Such is your explanation; and thus have you labored to prove that, *The mysterious phenomena, now occurring in various parts of the United States and elsewhere, and known as the Spiritual Manifestations, CAN BE PROPERLY ACCOUNTED FOR without admitting the agency of spirits in their production.* In conclusion, I desire you and our readers to make all proper allowance for the varieties in the forms of manifestation. This, certainly, can be afforded, and still it will be perceived, with suffi-

cient distinctness, that the same phenomenal appearances have been attributed to wholly different causes, and that in this way you have virtually neutralized your own efforts and failed of establishing your fundamental position.

Will you still persevere in this peculiar way,

“ Explaining these mysteries to the nation,

Or, will you now explain your explanation ?”

I remain, dear sir, Yours fraternally, S. B. BRITTAN.

REPLY TO S. B. BRITTAN.

NUMBER TEN.

MY DEAR SIR: Your tenth letter is received—and as you allude in a note to the *space occupied*, I only remark that I was unaware of having occupied more than yourself, and of course all I ask is “equal privileges.” You have been liberal over much, in *more ways than one*; you have dared to publish in your paper all that could be brought against your theory of the Manifestations; thus vindicating before the world that you had *confidence* in your own position. The first series kept at a stand-point, and as your’s grew in size, I felt the same spirit, and have been illustrating the law of *imitation*.

And now, suppose that we admit that “none of the known material laws” account for any part of these occurrences, does that prove that Spirits work these influences? To me, it only proves that it is something we don’t comprehend, or to which we do not see their application; and seeing as we do that they are always connected with *persons*, it would be logical to conclude that some known or unknown law of *personality* gave them existence; no “revising” of the old edition of humanity is at all needed; there may be, and probably are, many laws of our being that have been overlooked, or misapprehended, or partially developed

You allude to the manner of treating the subject, and ask if it has been treated in a “respectful, candid and logical manner?” That depends on the persons who are judges. A great variety of opinions are expressed, as in all similar cases. One person says, “Mr. B. is a pretty sharp shooter, but he don’t touch your positions”; another sends word, from a distance, that I am “proving Spiritualism, out and out”; another says, in a letter—and his opinion is weighty—“You have done more for Spiritualism than Mr. B. himself”; another said to me, when he got the first letter, “B. has got you—he has proved his position”; another says, “Why do you let him use you up so”; another says, “Our cause has not suffered at his (the Doctor’s) hands, yet”; and a tenth writes me that I “have hewed up Mr. B. worse than Samuel hewed up Agag before the Lord”—all of which kind opinions I am grateful for, not dreaming that our respective friends have any particu-

lar idea on what they base their belief. Let the world judge of its merits, as it surely will, and accord us strict justice—we are too much interested to be fit judges of what we have written. While doubting my seriousness, honesty, and relevancy, you *claim* for yourself a “ candid and philosophical spirit.” Let those who read judge of that also. You propose to glance at each of my letters, to show the “ prominent idea in each ” ; I refer the reader to the letters themselves, as the best place to find the ideas in them—while I will afford you what additional light I can on the main points in debate.

You refer to “ *imitations*,” and quote me as saying, “ The whole, then, is the work of the imitative mechanic power of the medium.” The word “ whole ” : imply refers to the *facts*, *spirits*' writings, then under notice. The illustrations drawn from biology were pertinent. What is the *moving* force in the mind of the biologized ? Clearly an “ idea,” as Mr. Sunderland has it—and the manifestation always follows the *idea*, in a good subject, and so of the manifestations ; an *idea* is first planted in the mind, and the events follow, as a general rule—always, when the conditions are observed. “ On such a day you will be healed ”—“ Do so and so, and the spirits will write without hands ”—“ Leave paper on the table, and the spirits will write,” &c. We may sometimes be obliged to refer to the communication to detect the motive force—as in L. M. Austin's case. He had lost *three children*, and raps seemed to be made at *three* different points. The term “ three ” was the governing force.

I have illustrated this point repeatedly—and only remark that, to me, it is clear that mind, in all its acts, works from a center—a motive force—a centripetal influence. Mediums could not manifest the *results* they do, if they had not the *idea* of spirits in the mind ; that becomes the *fulcrum*—the strong force—and the idea of spirit aid, or some *idea* that supplies that *very place*, must always be in operation. The person who believes that he is God, or the king, or that he is aided by spirits, by the Devil, is bewitched—acts always from that *idea* ; it controls and molds him, and governs him. Some mind in the body, so far as I can trace the facts, has always supplied the medium with the motive *idea*—a father, sister, wife, child, friend, mother. Am I understood ? The *biologizer*, in the medium, is as plain to me as in the case of the biologized. The same law of a center, a fulcrum force, holds good with chairs and tables—not that they are supplied with an *idea*, but the medium has the *idea* that his spirit-friend can move it, and the person is put in contact with the table through the nerve fluid.

I illustrated imitative power by referring to the *pantomimic* art—and it was all in place; and to this we may add the remark of Mr. Upham, that the girl in the care of Dr. Mather surpassed, in her *imitative* skill, belief itself; it ranged through a great diversity of imitations. So with mediums. Numerous persons have in fact turned actors, and are imitating almost everything and body; and as you assert that they imitate the *dead*, and must therefore be *en rapport* with their spirits, I reply that your position would be *invulnerable* if we could not show, in all cases, that the facts, and words, and sentiments imitated, or "*personated*," existed in the minds of the *living*. We find these media often *en rapport* with a *book*, a *paper*, a *lecture*, writing out extracts that they verily believe come from spirits. These facts destroy the force of your syllogism. I have never yet seen a communication that was not marked by the *style* of the medium. Communications from N. P. Rogers, Judson, Clay, Webster, Calhoun, Adams, &c., always bear the earmarks of the media, or the persons who control them in the sentiment uttered. The sentiment of N. P. Rogers is personated, but his *style* has not, nor can not, be *imitated*. He was one of the most chaste and racy writers that New-England could boast; the communications purporting to come from him are not his.

The autographs, and Daniel, need no further notice; tricks are plenty in every such excitement, but *facts duly authenticated* I have always contended for in my *amiable* way.

That the human will has some agent or medium by which it seizes and uses our physical bodies, is well known. This fluid, so far as such a fact can be shown, is under the control of the will after it has been transmitted to chairs, tables, muskets and pumpkins. Muscular motion can only be explained by the fact that the will impels the nerve fluid, or *nerve blood*, over the muscle, causing every fiber to change their relations—thus producing contraction and expansion. If I remember, the experiments of Galvani showed that galvanism did not produce motion in the involuntary muscles of the body. Call muscular motion electrical, galvanic, or odic, and its all the same—these terms serve to cover up our ignorance of ultimates, and all caviling over them end where they begin. I have often referred to these and similar terms, to familiarize the mind of the reader with the idea of a something used by the human will.

You refer to od-flame as a *harmless* thing. Steam, as it rises from the boiling vessel, is harmless—will not move a "fly"—but pen it up, and put heat under it, and it blows the huge vessel or rock to atoms.

So pen up od-force, and put mind in contact, and we see its force and intensity. Hibbert's rock, in the Shetland Isles, shows what fluid will do when impelled upon solids—and the gymnotus shows what *will* can do with electricity as a lever, even on a small scale.

It is not contended that man has a voluntary power of giving a "disruptive" shock, but many of the facts go to show that he has such a power that involuntarily manifests itself under certain conditions—as plainly as the heart-beat shows an involuntary force exercised over that organ.

The facts in the Silesian castle left when Kerner left, and they were identical with your modern wonders, but always depended on flesh and blood.

The pumping is still a puzzle, and you ask, how does so *light* a fluid get down through the pump at all? It is impelled by mind—a superior force.

It is my friend who makes man's spirit such a "*dumsky creature*"; you place it below goose-force—for by that the bird can rise in the air, but no, Mr. Gordon must not rise by force of *mind* in the body! You ask why sunlight does not produce a vacuum near the earth; I reply, the effect of the sun's action on air is gradual, and its expansion can not, as all observation shows, by the sun's action reach that point. Earthquakes are by some supposed to be produced by the reflection of all the planets and stars—producing something approaching a vacuum near the earth, and the rolling fluid inside seeks an outlet or an equilibrium. You quote from the Baron, to show that od-force is slowly transmitted from the hand to substances in contact. That is so. And then you contrast it with electricity, to show their dissimilarity—while you are aware of the difference in the mode of manifestation in galvanism, voltaism, electricity, magnetism, &c., and yet they are admitted as *modifications* of the same thing. The time of sitting around tables shows that it moves slowly from one body into another—but accumulate it in vast quantities in space and it may, for aught you have shown, move even as fast as light.

That persons in sound health may be impressible is not denied, but mediums as a class are "delicately organized."

The cry, at the beginning of these events, was, that a *new wonder* was in the earth—a "*new dispensation*" was setting in—something "*new under the sun*" we had certainly got—but my tenth letter, and other facts similar, has effectually demolished that bug-bear. Similar phenomena seem to have attended the race as far back as we can trace.

them in history. The High Rock miracle, caused by *singing*, seems to puzzle you. As it would seem, the *music* mentioned as the *cause* would not connect itself with the mind of the singer, unless especially mentioned. So you think. So rapidly have the table experiments spread, and left the impression that spirits have nothing to do with the physical movements, that I will be magnanimous in my *rejoicing*. I affirm these phenomena to be *periodic* and epidemic. You deny my position. Now one year ago, or a little more, no man in America, so far as I know, had thought of its being an epidemic. In the space of a few months, A. J. Davis, the Seer, announced in our place and all over the country, that "thirty per cent. of the phenomena was *epidemic*," "thirty more, *tricks* that would make angels weep," and *forty per centum purely spiritual*. That is a broad stride *toward* the truth. As you question the *periodicity* of these phenomena, and also of disease, I remark that Platerius records seven plagues that afflicted the city of Basil in seventy years, and they recur in periods of ten years with but one exception. The great plagues of past ages which have depended on *atmospheric causes* show singular returns in *centuries*. One occurred in A. D. 400, another 590, in 802, in 905, in 1005, in 1106, 1222, in 1300, 1400, in 1500, in 1602, in 1709, in 1800, yellow fever prevailed over the world. Between these periods lie numerous plagues, of course, but these sustain most singularly my idea of centuries. The period of return in England is stated to be very near *forty years*. Have you demolished my facts? The periodicity of earthquakes is conceded. Mr. Bayard Taylor, during the past summer, witnessed an eruption, at Catania, of Etna, while the peasants and citizens were celebrating the martyrdom of a female saint, whose death occurred *just two hundred years* before, and the *outrage produced* an earthquake, and it returned to a day, as it would seem, and the *feast* and the earthquake both passed under his observation on the same day. Why this is, we do not clearly comprehend.

You question my statement of the law of plagues and mental epidemics, as to its application to *male* and *female*. Of the plague in the reign of Justinian, Gibbon says, vol. iv, p. 293, "Youth was the most perilous season; but the *female sex was less susceptible than the male*." The magnetic religious epidemic, known as the French prophets, the historian remarks that the mass of them "were girls and boys, from ten to twenty-five years of age." The Dancers and Jumpers follow the same law. Those mentioned by Kerner were mostly "children." The Jerkers of Kentucky were mostly women and children who were affected

with vision, trances, and ecstasies, while the men seemed more given to jerks. Travelers were often seized by sympathy. The profane also, cursing at every jerk, often gave a ludicrous variety to this phenomenon. The bewitched, in New-England, were mostly women; it began among girls, and was mainly carried on by them. The *power* among the Methodists was mainly among women. And friend Brittan tells me that the mass of mediums are women and children—while the yellow fever of 1800 showed vastly more deaths among robust men than any other class of persons.

The two periods of magnetic disease under Valens, in Rome and in Alexandria, are not accurately noticed on this point. I am glad that you quoted that passage, and to its statement I still adhere, and all the facts of history, so far as I can find any, sustain my view.

When I stated the periodicity of these phenomena, and their relation to physical disease, it was incumbent on me to show the facts that sustain the law. I think I have done so, to the satisfaction of all reasonable men. If these phenomena are a special providence from God—an invention of Benjamin Franklin, according to Davis—it appears from history, beyond all cavil, that various attempts have been made to introduce these convincing proofs of immortality among men—and that Divine Wisdom has had most *miserable luck* in his attempts, as they have been put down by the Old Hunkers in different ages. As I have passed from subject to subject for illustration, you have as constantly contended that I was alleging *different* causes for these occurrences, it is first "A," then "B," then "C," and so on. You misapprehend, or misrepresent me. These and similar phenomena have, at various epochs, engaged the attention of men of great learning and talent—witchcraft and ghost-seeing have been discussed by crowned heads, gartered knights, doctors, lawyers, judges, and divines, and the world has been left as wise at the end as when they began, but what is notorious in all these periodic controversies, the good and the wise, though unable to account for the phenomena, have in the end repudiated the idea of Satanic influence, or of witchcraft occurring through his power. King James caused the death of hundreds of his subjects by his writings in its favor, and in the end he renounced his belief in it, and directed the judges to be cautious in condemning those accused of witchcraft. His final conclusion was that it was wholly *imposture*.

I think that I have scattered a *new light* over all these subjects that will enable the world in future to grasp and comprehend them, and as-

sign them to the laws that originate and control them. Time is a severe but just arbiter of differences.

To the friends who want the space of the TELEGRAPH, I will say that they will soon have it—and as there are quite a number of persons in the country who dissent from your Spiritual hypothesis, the space in the paper may turn out to have been well occupied. Rest assured, meantime, that God has made no creatures who can overthrow his laws, and the fallacy of my views will be confirmed or overthrown. I ask no favor from criticism; only let it be conducted in a spirit worthy of this progressive and highly Spiritual age. Occupy all the space you wish in your reviews.

Yours truly,

B. W. RICHMOND.

BRITTAN AND RICHMOND'S DISCUSSION.

NUMBER ELEVEN.

REVIEW OF THE DOCTOR'S SECOND SERIES.

DEAR SIR : In the first part of our controversy I was particular to confine myself to a deliberate consideration of your facts, whenever they were relevant, and incidentally to your speculations, so far as they appeared to belong to the realm of probabilities. I did not deem it appropriate to introduce facts calculated to establish my own views, for the reason that the rules of orderly discussion do not admit of this liberty. The negative may, if the necessities of the case require, cite facts by way of illustration, but never as proof. But your course since the form of the question was changed has been essentially the same as before, and wholly different from that which I felt called on to pursue. As you have the negative of the question, it is only necessary to reply to what may be offered in the affirmative. To go on precisely as you did when the first proposition was pending is improper and out of order. Hence the numerous facts which have filled your recent letters, and swelled them to such an unusual length, have been dragged in most inappropriately and may, therefore, be dismissed without controversy. The whole of your first series of twelve letters was designed to afford you an opportunity to present the facts and arguments for Materialism, or in support of the general theory or idea that ascribes the manifestations to physical causes. If that work was not accomplished in the discussion of the first proposition, it is too late to undertake it now. I have already replied to whatever seemed important in your affirmative letters, and do not propose to perform that labor a second time, seeing that there are several other things, in this world, that yet remain to be done.

Now it is for you to account for my *Spiritual facts* on your *material principles*. If you fail in this, the failure amounts to a presumption in favor of the Spirits, and may warrant the inference that your position is indefensible. You may continue to drag in a dozen facts, chosen and stated at random, for every one cited by me, but all this affords no sort of an explanation of my single fact. You are required to take the *identical example*, show *its* precise relation to your theory, and *prove*,

that the principles of your philosophy account for that particular fact, in a fair and logical manner. This you have not so much as attempted during our whole correspondence. On the contrary you seem to have entertained the idea, that if you could only tell a greater number of stories, and more improbable ones, nothing more would be necessary to offset and explain my facts, or at least to neutralize their force. And is this meeting the question in a legitimate manner? Nay; the question is not met at all—it is not likely to be met—and this clumsy effort at evasion pays as poor a compliment to the candor and logical acumen of my medical friend, as it offers to the reader's intelligence.

A few things contained in your recent letters may seem to demand a brief rejoinder, and with all readiness I now proceed to consider them. It was in your first letter, on the second proposition, that the power of material gravitation over spirits was so boldly asserted. The point assumed was very plainly stated thus: "*The moment the spirit gets its foot loose from the body it would be driven from the earth with the speed of lightning.*" This assumption, based on the imponderability of Spirits, and their alleged incapacity to oppose the slightest resistance to a merely physical law, was urged in a confident tone until, in my sixth affirmative letter, I paused to make a brief rejoinder. How could I any longer resist your polite yet emphatic exhortation—"No bolting here—stand up to the fact"? This sort of effervescent confidence, in a season of unusual extremity, reminded me of the following lines from Trumbull's *McFingal*:

"For genius swells more strong and clear
When close confined—like bottled beer."

But as this amusing attempt to prove that human spirits can only remain near the earth so long as they are firmly anchored in the flesh, presents about the only instance wherein you have made an effort to reason, I shall be excused for giving it some further attention. An argument, even if it be unsound, relieves the monotony, and

"I'll entertain the favored fallacy,"

though the sophistry be transparent already. The power to resist the action of the existing law you have only denied to the unshackled spirit. You ascribed this power to other things; to man, to inferior creatures, and to unorganized matter, as I shall proceed to show by citing your own words. In your first letter, of the present series, you hold the following language:

"We have before us a fact, every moment, of man, by the *force of will*, constantly overcoming the laws of gravitation. Man is a lucky machine, con-

trived of body and mind, for that very purpose. In our present condition we can overcome those laws by *will-force directly*," &c.

In your eighth letter you affirmed, that "recently a lady in our region" went into a trance, and "that she *connected herself to the floor*, by will through the od-force," so firmly that the combined strength of a number of men was insufficient to "lift her." In the succeeding letter you ascribed Mr. Gordon's aëreal journey to his "*unconscious will-force*." Then you make eagles overcome gravitation so as to ascend to a great altitude. This, according to your philosophy, is not done by diminishing the density of the fibrous portions of their bodies, not by the resistance of the atmosphere to the motion of their pinions, but by their power to *rarefy the od-force*, which was rare enough before. Finally, as a climax to this chapter of assumptions, we are told that od-force, a highly sublimated inorganic substance, notwithstanding it displaces common air as effectually as a spirit could do, has power to descend with the rapidity of light *against the action of gravitation*. All this you assume and teach in an oracular manner, and yet boldly deny that the deathless spirit possesses a similar power. Now, if these assumptions taken together possess the least significance, they must warrant the inference that *you have no faith in the individual, conscious existence* of the spirit, when separated from the body. I would not make the simple acceptance of any truth a matter of personal merit, nor would I ascribe sentiments to any man which he is disposed to repudiate; but, really, if Dr. Richmond is serious in what he asserts it is impossible to resist the conviction; the fact is as clear as daylight, that in denying the powers of the spirit you virtually deny the *existence* of the spirit.

I will prove this. Every living thing, every inanimate object, each separate substance or distinct element in Nature, has its specific form, constituent qualities and peculiar uses. These enable us to determine the essential nature of different objects, as well as the genus and species to which they severally belong; and, observing these distinctions, we classify natural objects according to a scientific formula. Deprive any object of the inherent qualities and forces which belong to it, and its individual nature is changed or destroyed; it ceases to be what it formerly was and becomes something different. Precisely in this manner do you annihilate man. He is chiefly known to be *man* by the possession and exercise of his mental or spiritual powers. In drawing the line between the human and animal kingdoms, the naturalist must observe certain mental faculties—reason, conscience and the religious sentiment—rather than any merely outward organic distinctions. The

reader is here requested to observe that Dr. Richmond ascribes several remarkable powers to man, among which the following are deserving of particular attention : 1. He can, "by the force of his will, constantly overcome the laws" which govern the lifeless elements. 2. He can, also, while in Fitchburgh, Mass., be *en rapport* with minds in England, at a distance of 3,000 miles, so as to receive accurate mental impressions. Now these powers are necessary to constitute man what he is—to render him truly MAN. But Dr. Richmond *deprives him of these the very moment he abandons his earthly habitation*. The Doctor will not admit that man ever did, or ever can exercise these powers when once he is separated from the body. Thus it is virtually assumed that *the flesh* is the all of man, and that the immortal life is a mere chimera. For man, surely, is no longer MAN when his most exalted attributes are forever gone, and he has no power to perform the things which once came within the scope of his faculties. And thus does this crude philosophy continue to deride the principles of common logic, by indulging in its own vain whimsicalities ; thus does it trifle with the noblest realities, and foster a factitious mockery of the deepest instincts and divinest hopes of humanity.

It must be obvious that if death does not destroy the powers of the spirit—annihilate the Man—we shall at least be quite as capable of resisting material forces hereafter as we are in this present life. Moreover, what if the spirit were subject to these forces, so that it would be inevitably forced away from the earth, agreeably to your hypothesis, and because it is lighter than air. It would not have far to go. The extreme height of the atmosphere is estimated at *less than fifty miles*.* Now an intervening distance of 3,000 miles was, admitting what you assert, no obstacle to the exercise of the spirit's powers while in the body ; and, it must follow of necessity, if the spirit still retains its powers after the separation—in other words, *if it exists*—for this is the question stripped of all disguise—it can have no difficulty in establishing similar relations with other minds that yet remain in the flesh. It will be perceived, therefore, that granting the assumption with which you set out, the remarkable powers claimed for the human mind are wholly incompatible with your conclusion respecting the impossibility of intercommunication between the Spiritual and Natural Worlds. You rested your objection, to the possibility of intercourse between spirits and mortals, on the assumed inability of the former to remain on earth, for the reason, as alleged by you, that they are specifically lighter than

* Wollaston's calculation limits it to about forty-five miles.

air. Granting what you assume, preposterous as it is, and still we perceive no obstacle to the intercourse with spirits. To assert the impossibility of being *en rapport* with them, because they are some fifty miles off, while you positively insist that Mr. Hooper, of Massachusetts, was *en rapport* with minds in England, most fully realizes all that is comprehended in that significant Scripture, which speaks of 'straining at a gnat and swallowing a camel.' Thus it legitimately follows, that immortal beings may be *en rapport* with men, and communicate their thoughts to the world, without transcending the laws which, according to your assumed premises, do now exist and are in full operation. Here is the issue, plain and palpable; and by what new phantasmagorical shift shall the readers' attention be next diverted?

In your second letter in the negative you pursue the same general course of reasoning. I will cite a brief passage to illustrate the material tendency of the whole.

"All our knowledge of *man* shows that the atmosphere is essential to his existence—he must *breathe*. The chemical changes produced in the blood are well known—a constant renovation, or *calorification*, of the blood is indispensable to animal life."

From this you proceed, after the usual mode, to the conclusion, that spirits could not live in our atmosphere if they were not instantly removed by a physical necessity. But you reason from what *you know* of the conditions of *animal life*, and not at all from what *is true* with respect to *spiritual existence*. I profess but a very slight acquaintance with the spiritual-anatomical structure, and the particular processes which characterize its life in the spheres; but, as it is generally agreed that flesh and blood do not inherit the immortal life, I venture to presume that the old process of "*calorification*" may be dispensed with.

Some of the more important facts of the mysterious voices, cited in my second letter, you dispose of in two or three lines, which only amount to an unskillful evasion.

My third letter contains some important facts of Spiritual agency, as witnessed in the manifestations by writings, all of which you dispose of without an effort. It is done in an instant. A peculiar movement of the pen, and the utterance of a single word is all that is required, the spirits are cast out, and anything you please is constituted master of ceremonies for the occasion. Quick as the facile motion of a magician's wand the transformations occur—not, indeed, in reality, perhaps not even in *appearance*; but in your own mind. And thus the most significant facts are treated in a careless and trifling manner, which can

hardly arrest the attention, much less convince the judgment, of the serious reader.

I need not pause, in this hasty review, to notice your criticism of the writing in Hebrew, which has been so often referred to in the course of this controversy. It was altogether harmless in its bearing and has been effectually disposed of by Prof. Bush. The objections, so formidable in your own mind, disappeared all at once and as suddenly as your authorities were scattered when Dr. Cory went to look for them.

Your fourth letter, in the negative, occupies nearly twice the space allotted to a single letter by the original stipulations. You managed to keep at a convenient distance from the subject, and the reader will not suspect you of any attempt to reply. The contents of number four appear to have been drawn from a cyclopedia of history without much effort to render the selections appropriate.

You concluded your fourth epistle by telling us what you would do if 'you were a *ghost*.' You would accomplish many noble enterprises—have not space to enumerate them here—you would at least "*do something worthy of a ghost*"! Among the particular reforms that would first engage your attention we are expressly certified that you would not have so "much mental twaddle" as is said to prevail just now. Such promises afford much encouragement, especially to those who believe. How far the reformation of the world might be promoted by the experiment, it is impossible to tell. We can only judge of what you would be likely to do by what you are now doing. We should confidently look for a revised edition of the Baron's Dynamics, and the od-force at Vienna would be made to travel as fast as it does in this country. It must, to keep up with my friend and the spirit of the age. But the proposed suppression of the "mental twaddle" might depend on circumstances, and especially on the facilities for communication.

Your fifth letter is very long, but it is in no proper sense a reply to mine. The following brief extract is all that requires attention in this review :

"I might legitimately refuse these points any notice, and I am aware that any notice of them places me under the "*odium theologicum*." If you have brought them in to *gain an advantage* by skulking under the belief of the church—and letting me bear the odium, your motive is not a high one and will fail of its desired end. The church is anxious to get rid of Spiritualism, and favors my views, so far as I know."

Reference is here made to the introduction of facts from the Bible which half inclines my correspondent to indulge a slight suspicion concerning the motives which prompted the selections. This is not author-

ized by my mode of treating the subject. It has been my desire to meet the question deliberately and fairly, and to do this it was necessary to select facts from various sources. This I have done, treating all facts of the same class as equally sacred, regardless of what the church or world may say. How could I consistently disregard the facts of the Bible? I should as soon think of writing the history of English poetry without recording the names of William Shakspeare and John Milton, as I would attempt to treat the subject of Spiritual intercourse, without referring to the examples contained in the Scriptures. I opine that my friend is precisely where the subject and his peculiar views place him. If the predicament is an unpleasant one it is not the fault of the present writer. The church has known the undersigned longer than Dr. Richmond has—perhaps too long to suspect him of “skulking” beneath its shadow for any purpose, and least of all with a view of purchasing its smiles at the expense of his most sacred convictions. If this course was not pursued years ago, when there was much to hope from its fostering care, it is now quite too late to resort to this temporizing policy. The time for magnanimous effort has fully come, when the high responsibilities of manhood crowd upon us, and the awakening spirit of Inspiration bids us look to the opening Heavens for consolation and hope.

In your sixth letter you labor earnestly, but with very questionable success, to make it appear that my views are founded in Materialism. The only proof accessible was a single passage from the first volume of the SHEKINAH which you quoted as follows: “The absurdity of believing the soul *to be* and yet *to be nothing*, is left to be disposed of by those who entertain such an opinion.” . . . “The *soul is an organized spiritual body—a form within a form.*” From this brief extract you proceed to the conclusion which, to say the least, is very sweeping. I will here give you the benefit of its repetition:

“Now, friend B., out of your own mouth will I condemn you. . . . Your whole system, from beginning to end, is *materialism*, and you will not dispute it after what you have written. *Sincerity* is above all price; do not wrong yourself—you can not wrong me.”

What there is here to warrant the assumption that the writer is a materialist, or to justify a suspicion of his sincerity, I have no means of knowing. What, I may be allowed to ask, is Materialism? The following is the answer, according to Noah Webster: “*The opinion that the soul of man is NOT A SPIRITUAL SUBSTANCE distinct from matter, but that it is the result or EFFECT of the organization of matter in the body.*” I am willing to accept this definition. I think a more lucid and com-

prehensive one might be given, but the true distinction will be obvious even in this. As the word is here defined those who deny that the soul is a *spiritual substance*—all who entertain the idea that its powers depend on the corporeal organization and are hence merely phenomenal—are materialists. This, if I do not greatly err, is your position. You evidently make the soul a *bodily function*. That it is a *spiritual entity* does nowhere appear from what you have written. With a *body of flesh*, a man may be *en rapport* with his kindred and friends *three thousand miles off* so as to receive the most accurate intelligence; and this distance opposes no barrier to the transmission of his thoughts. *Take away his flesh* and according to Dr. Richmond he can not telegraph a friend from the top of the atmosphere, or at a distance of only *fifty miles*! All this you confidently assert and maintain, insisting most strenuously that these essential powers of the soul are suspended by the dissolution of the body. Now as materialism consists in believing that the soul is the "*effect of the organization of matter in the body*," are you not a materialist? It certainly appears so. Whenever you are disposed to renounce that creed we shall be happy to publish your recantation.

But it is boldly asserted that the Editor of the TELEGRAPH is a materialist—that "his whole system from beginning to end is materialism." It is easy for Dr. Richmond to *say that*, but is it susceptible of proof? To enable the reader to decide this question, I will here introduce the passage which you had the misfortune to garble:

I adopt the idea of an ancient Spiritual philosopher: "There is a physical body, and there is a spiritual body." The soul is an organized spiritual body—a form within a form. The outward man is gross and perceptible by its own senses, while the inward form is refined in its composition, and can only be perceived through a medium of sensation ethereal as its own nature.—(*Shekinah*, vol. I, page 64.)

Now agreeably to Webster's definition those who *do believe* that the soul is a spiritual substance—a *substantial entity*—are not materialists. This is precisely our position, and the design of the whole article in the SHEKINAH was to illustrate this view of the subject, in opposition to Dr. Richmond and others who maintain that the spirit ceases to act, and of consequence to be, when the body is dissolved.

In the same letter you attempted to ridicule the claims of Spiritualism, by introducing a form of *prayer*, which was irreverently addressed to the Supreme Deity. To say that this was in *bad taste* will not exactly express the public judgment; it was *profane*. Spiritualists will, I am sure, overlook the discourtesy to themselves, but it should be remembered, they are not universally destitute of a becoming veneration for

the Divine name and nature, and that the religious sensibilities of some may be outraged, if not by this unmeasured contempt of their faith, at least by this thoughtless mockery of Heaven. Should it be necessary to employ such forms of illustration hereafter, allow me to suggest the propriety of your praying to *the god of Od-force*, the acknowledged source, or proximate cause, of the principal wonders you have attempted to explain.

I am happy to concur in your high estimate of Prof. Buchanan, but when you express your "deep conviction" that neither the Professor nor any who entertain the Spiritual idea, "see clearly the logical application of the principles they teach," some incredulous soul may laugh audibly, and even the gravity of the saints be put to the rack. Shade of John Locke! may no recent effort of my correspondent, to show us the "*logical application*" of these things, disturb the serenity of thy repose!

Allow me to terminate this epistle abruptly, while I remain, in the search for truth,

Faithfully yours,

S. B. BRITTAN.

REPLY TO S. B. BRITTAN.

NUMBER ELEVEN.

MY DEAR SIR : Number eleven of your series of letters reached me one week later than usual, and as you wish to end the Discussion with this volume of the TELEGRAPH, I hasten to reply.

You complain, in your opening, of the manner in which I have chosen to answer your letters—and I can only say, that we differ in this instance, as in all others. You admit that the negative may “cite facts by way of illustration,” and this I have done—and the very nature of the case seemed to require this course. A class of alleged facts have been piled up by yourself, in proof of your theory of these phenomena, and I am not aware that one line has dropped from your pen attempting to prove that these facts necessarily prove that the spirits of the departed have been engaged in their production. To me it has seemed that your *deduction* from the facts was a naked assumption or a bare conjecture that spirits might produce such phenomena, in this or that manner, without offering any argument or proof on that important point. You suggested that the spirits might act on the electrical currents of the brain, impelling them over the auditory nerve, producing sound, etc., and also that they might “decompose the watery vapor of the atmosphere” and produce *light*, but Mr. Brittan must be aware that suggestions are not arguments, and only establish a presumption. To meet your facts there was but one course left for me, and that was to array an analogous class of facts, evidently depending on causes not connected with the spirits who have left the mortal body, and then the conclusion would appear inevitable. No theory can be settled but by classifying facts which seem to give rise to that particular theory—and when one class of the facts relating to it are clearly and indisputably connected with causes acting within the sphere of our bodies and minds, another class of facts analogous and similar in their features are thereby shown to be referable to the same cause—or not necessarily referable to an entirely different cause.

Your complaint seems groundless, for this very reason: that the facts I have given most palpably illustrate my theory, and refute yours at the same time, for they do “account for your *spiritual facts*,” 31

you are pleased to call them—and not one fact has been cited but has been accounted for this side of spirit influence.

I shall not stop to contend with you as to what is *logic*, and what is not, or to defend my “candor or logical acumen.” That I leave to the judgment of those who are proper judges of what I have written. These personalities I have objected to—they have been frequently repeated; and, if your testimony is taken, you have been most unfortunate in selecting an opponent. My logic is faulty, my candor questionable, my facts not relevant, my intellect oblique, my method out of order, my praying profanity—and I can only reply by saying that, I know men who differ with you on all these points.

You again allude to my proposition on the imponderability of spirits, and their ability to overcome the laws of gravitation so as to return to our earth, or to remain near it, when liberated from the body. Man, in moving his body by force of will, and in seizing physical objects with the hand and moving them—and indeed all inferior animals, in walking, running and flying—constantly illustrates the fact that mind in the body, or will, if you please, can overcome gravitation, to a limited extent; but that does not show to what extent minds holding an entirely different relation to gross matter can overcome those laws. If the liberated spirit holds such relations as to enable it to return, or to remain near the earth, you are bound to show it. All our knowledge of mind and matter and bodies indicates that they must exert a vast force to remain here, or to return; and when I deny the power of the departed spirit to return, I no more deny the *existence* of that spirit, as you assert, than in denying your power to fly across the ocean I deny your personal existence. Our gross bodies seem to be in part designed to keep us near the earth, and were their elements changed as to density, the influence of our atmosphere on them would be greatly changed as well as their relative attraction, and if the spirit-body remains near the earth after death, it is clear to all that its will-force must be greatly increased, as it is evident that their bodies must be *light*, compared to any substance known to us—and the action of the atmosphere is to impel all bodies upward which are lighter than itself—and it is not for me to prove that spirits can not overcome this opposing force, but for you to prove that they can. I have not deprived the spirit of its essential attributes, but have merely sought to limit its powers to the extent that seemed legitimate from all existing knowledge.

Your next point is a strong one, and its legitimate application I shall not deny, or attempt to keep out of sight. If the human spirit can be

en rapport with another spirit 3,000 miles through space, I know of no reason why a disembodied spirit, *ceteras paribus*, may not be *en rapport* with a human spirit at the same or a greater distance. The legitimate application of that law of *en rapport* leads to such a conclusion—but that by no means proves that they are thus *en rapport*—that must depend on other testimony. If one spirit in the body may impress another in the body with an idea, and that idea be projected before the mental vision or hearing, it is clear that a mind out of the body may, *if it can come in contact* with a mind in the body, impress it with ideas, and those ideas may be embodied in voices, sights, or smells—but can the spirit disembodied thus come in contact with minds in the body? Is that a fact proven to the satisfaction of any one? It may be to you, but to me it is not. We clearly see that the human spirit in the body is limited in its physical powers, and in its mental also. The proofs drawn from the law of *en rapport* go further than any other in proving the extent to which mind may act on mind through space—and these facts seem consistent only in particular minds, and these minds seem to require a peculiar state of the physical system. Admitting what you claim—that spirits produce these phenomena—we then have a clear demonstration that they, too, are limited in their influence on gross matter—and it was from this point that I reasoned as to their *will-force*. Its manifestation has been quite limited, and it is admitted by all parties that their manifestations of mind has been very limited also. You have claimed that they are here in body—present—near us—touch us—speak to us—and move, by some means, you don't even guess how, chairs, tables and various other articles. To me there is no evidence that they are here, or that they do these things by acting on mediums from a distance. You suppose them to be at the outer surface of the atmosphere; but we have no reason for supposing that to be their location. I have carefully examined the description of every *ghost*, whose appearance has been recorded within the range of my reading, and their *personal appearance* indicates that they are not disembodied spirits, but the images of men and women existing in our own minds; they, for instance, wear clothes, robes, hats, caps, boots, pants, dresses, cloaks, beards, hair, etc., demonstrating beyond a cavil that they are mere specters, mental images, reflected before the mind's eye. Their voices, and acts, bear the same relation to our minds, and no relation whatever to the appearance or voices of departed spirits, so far as conjecture enables us to guess what would be their voices, gestures and habilaments. The facts I have brought to bear on this point, cuts

up by the roots the idea that they are really what they have been taken for—viz., the spirits of departed friends. This is our answer.

When the question fairly comes up, may not spirits impress mediums with these images, acting from their location, whatever that may be? This is wholly improbable, as I view it; for in a multitude of cases we clearly detect the source of these sights, sounds, and images, and that source is as clearly human as anything can be shown to be of human origin. This class of facts demolishes the main pillar of your theory, for when the spirits themselves, *who have been seen* in all ages, are proven to be mental, or visual illusions, the pedestal of your structure is swept away, and with it must go all the attending phenomena. The one *spiritual fact*, as you would call it, of seeing the departed spirit near us, is so completely refuted that your theory can not be rescued but by rescuing this point, for no important case of this class of phenomena is on record unconnected with this fact of ghost seeing—the spirits of the departed have been seen.

I have not denied that spirits can mentally impress spirit through space, but have sustained this as one of the *laws of our being* by which a class of these mysteries are explained; nor have I denied, as you infer, that fair analogy from this law would indicate that departed spirits might thus be *en rapport* with embodied spirits, but I *do deny in toto* that the facts claimed, as indicating this, give any evidence whatever that such is the fact, but they go conclusively to show that the phenomena is *wholly of human origin*—thus indicating to my mind most forcibly that some obstacle, not understood, or overlooked, does interpose between the departed and spirits in the body.

You can call my opinions “whimsicalities,” “facetious mockery,” but you should remember that while you claim such a *nice* regard for your *own* opinions, you must accord that liberty to others which you claim for yourself. While your doctrines seem to me to be a most lamentable exhibition of human weakness and credulity, I freely admit that mine may seem the same to you—and to the world who disagree with us, I doubt not that we both appear to give evidence of being a couple of the *sublimest* dunces that exist on the globe.

A word on spirit atmosphere. I compared the breathing of spirits to our respiration, and the chemical changes which occurred in spirit-life to *calorification*, as the best analogy that I could give of spirit respiration. The Baron Swedenborg sustains a similar idea. He says, in the Spirit-world each society of spirits furnishes for itself, or has around it, an atmosphere, and that the spirits of one sphere can not breathe:

the atmosphere of another sphere. He says he saw the spirits of one sphere let down into the sphere of another society, and that they had respired but a moment when they gasped and exhibited signs of suffocation. This idea is sustained by all analogy drawn from animal life, and on this analogy I based my statement. Your acquaintance with spirit-anatomy does no credit to the sources of your knowledge. They could impart a small amount of knowledge to you on such vital topics, and it would, I apprehend, be quite as interesting as what you are now getting.

I pass over the allusion to the writings in Hebrew, and leave Daniel and Prof. Bush in the hands of the facts.

You allude to what I promise to do when I get into the Spirit-land, and I allude to it to illustrate a principle. The law of these communications, as I view it, were I to enter the unseen world instantly, would bring out *those very suggestions*. The idea in your mind, or that of any medium, would work out its legitimate result. "Is the spirit of Dr. Richmond present?" *Three raps* proclaim him present. "Has he a word to communicate?" "Yes." "Well, what is it?" "Divide the soil—give every man a home—find Franklin—down with Austria, and set up Kossuth." This will as certainly follow as I am sure to die. I have agreed with no less than six friends, who are now dead, to return and indicate their presence. Two have pretended to return, but had forgotten their names. The first asserted that spirits sometimes forget their names. The second confirmed the idea, and actually misstated her father's name. And, should I die to-morrow, and a thousand mediums get what I have indicated, it would be no evidence to the world that I *had* returned, but merely indicate that the words or ideas in the minds of those who had read them had been written out by the medium, while you and the world might claim that it was the very evidence I had indicated in the TELEGRAPH. I record this explanation, that it may stand on record and refute the communication when it comes, as it may even in the lapse of a single year, or of a single week, or day. I think the world has been greatly misled by just such a train of facts.

This train of thought leads me to a remark on Bible facts—to which I did not object and which neither of us ought to disregard or set aside; and when they are classed with similar facts, each should be treated with candor; and as I have spoken of the *specters* seen by the persons in the New Testament, I repeat the statement that they are all accounted for by *spectral illusion* or *mental reflection*, and the persons

seen follow the idea in the minds of those who saw them. The disciples had an indefinite train of ideas on the character and death of Christ. They seem to be that he should be put to death—rise from the dead—be seen of his friends—ascend to his father—and sit on his right hand and judge the nations—come again in the clouds, with power and glory, with hosts of angels with him. The records affirm that he was put to death—rose from the dead—was seen of his disciples. One saw him, or an angel, on the stone by the door—another saw him in the sepulcher—Mary saw him standing by her. He appeared to his disciples in a room—Thomas put his fingers in the prints of the nails. His disciples saw him by the wayside—they did not know him; they then saw him ascend into heaven—and Stephen saw him sitting at the right hand of the Father. The ideas in the minds of his friends were literally copied in the specters seen, and the whole of them, on their very face, are palpably *specters*, and not the person of Christ. Christ did not rise from the dead—and what his disciples saw were reflections of their own ideas. Use this as you see fit.

You again bandy your gull-trap, "*Materialism*." Webster defines *substance* as *matter*, as *something*, and Swedenborg distinguishes matter from spirit by calling it *substance*; you believe *substance* or *spirit* to be a *form of matter*, a *something* as opposed to nothing, or your words belie your meaning—and yourself and Webster, and all others, mean nothing else—and to attempt to define it without such meaning is as absurd as a distinction made where none exists can make a thing. I believe that human spirits are *propagated like the body*. Do you deny that they are? Who teaches that spirits are *created separate* from the body and put into it at birth. Do you, friend Brittan? I have never even hinted that the spirit *ceases to act* when it ceases to exist.

That *prayer* shows the ridiculous fix in which you place yourselves—hence its *profanity* and *mockery*.

Yours truly,

B. W. RICHMOND.

BRITTAN AND RICHMOND'S DISCUSSION.

NUMBER TWELVE.

THE CONCLUSION OF THE WHOLE MATTER.

DEAR SIR: In my last I reviewed the first half of your second series, embracing six letters, and I now resume my labors at the point where they were discontinued. Very little, however, remains to be said in this rejoinder, since the succeeding letters from you are not properly replies. Your number seven attempts to deal with Mr. Austin's facts, but it is altogether harmless in its bearing on the present issue. You merely repeat the facts—the style, to be sure, is far less orderly and impressive than that of the narrative by the witnesses themselves—and then you refer to other miscellaneous examples and conclude without any serious attempt to account for my facts or your own. In number eight you have several brief allusions to my letter of the same number, but there is no earnest effort to dispose of the facts, cited by me, agreeably to any material hypothesis. Portions of the letter, I am sorry to say, evince a disposition to trifle with the whole subject, where only critical analysis and invincible logic were demanded. You devote some half dozen lines in your answer to my ninth letter, and the remainder of *four wide columns* to other matters, chiefly to facts which illustrate the power of the mind to produce and to remove several forms of disease. As I did not attempt to prove that *all sick people* are cured by the agency of spirits, it will be seen that your whole effort, so far as it relates to the question under discussion, amounts to nothing but a superficial sophism. I will endeavor to make this apparent to the reader.

I bring witnesses to prove that a person who is not a physician is, unexpectedly to himself and everybody else, made the instrument of curing—without medicine, and by a particular process unknown to the faculty—another person, whom the doctors had given up to die. The evidence is so conclusive that the fact is not disputed by any one. Now Dr. Richmond, who may be interested to have people cured after what are denominated the *professional modes*, is unwilling to accept the only inference which seems to be warranted by the facts. And how does he **manage** to escape the legitimate conclusion? Does he undertake to

question the credibility of the witnesses? No. Does he attempt to prove that the patient was cured by some other process than the one described by those who were present on the occasion? No; nothing of the sort. But the Doctor proceeds precisely on this wise: He tells a story of one of his own patients who wanted physic; he accordingly administered the thirtieth dilution of *nux vomica*, describing at the same time as its specific action the effect he desired to produce. The result sought for was obtained; and now it only remains for the readers of this discussion to arrive at the implied conclusion, which may read thus: All the cures alleged to have been wrought, in different ages and countries, by Spiritual power, have wholly resulted from the action of the patient's own mind on the organs and functions of the body. I know how powerfully the mental action influences the physical condition, but this assumption is utterly unfounded. The premises and the conclusion sustain no relation, however remote, and yet precisely this inference was intended to be drawn, or the illustration is unsuitable, and my correspondent wrote apparently without a purpose. In these letters the citations from history are given as usual in allopathic doses in the crude form, but the logic, which is the highest trituration, is used *homeopathically*.

The reader can not fail to observe that my correspondent has, in reality, abandoned his position. When the facts and arguments for Spiritualism elicit *no reply*, it is virtually conceded that *they can not be met*. Three letters, each of an unusual length, have been written and published wherein no real effort has been made to explain, on mundane principles, the facts offered in elucidation of the Spiritual theory. Of course Dr. Richmond knows full well what the circumstances of the case require. He has undertaken to refute the facts and arguments adduced in support of a given proposition, but instead of this he wanders off in another direction. The whole course is evasive. My friend neither attempts to disprove the facts nor to show that the deductions therefrom are illogical—in short there is no direct reply. As no effort is made to invalidate the reasoning based on the acknowledged facts, and especially as we have called three times without eliciting an answer, the case may be permitted, as the lawyers say, to go “by default.”

A few general observations will conclude, on my part, this protracted correspondence. I need not say how impossible it is for me to accept your views. I can not relinquish the hopes and aspirations which make human life truly significant. The assurance of a future existence is, with the writer, a Spiritual instinct which, perhaps, requires no further

outward confirmation. It may be thus with you, but if it be so, I know not how you can dispute the proximity of the Spirit-world to this, or remain insensible to the presence of its inhabitants. I can not resist the conviction, that without some revelation of the other life—some tangible demonstration of its reality—the mass of men can have no hope. They live on the plane of the senses, and to be convinced of the reality of that life, the understanding must be addressed through the ordinary avenues and modes of sensation. In the absence of such a demonstration, nothing remains for them but to sit in darkness and nourish their despair. They can but say with Job, in the period of his hopelessness, “I have said to corruption, Thou art my father; to the worm, Thou art my mother and my sister. And where is now my hope? As for my hope, who shall see it?” In what respect is our condition more tolerable? If you are right, no voice has ever spoken from beyond the grave. This is distinctly implied and expressed in what you have written. From the beginning of this controversy you have boldly asserted that all Spiritual experiences, so-called, belong to, and have their origin in, the earth-life, and that what have been denominated miracles may all be accounted for without admitting the agency of spirits in their production. And why not? If you can thus account for the modern phenomena, you certainly will not be at a loss to explain the ancient wonders. Any principles of science or laws of external Nature which can be made to sustain the human body, and other equally ponderable objects, mid air—now a very common occurrence—will surely suffice to account for the so-called miracle of walking on the water. Thus it will appear that if the “church favors your views,” it must be at the expense of the Spiritual claims of Christianity. Indeed, if the views you advocate are founded in truth, it must inevitably follow, that no revelation, in the sense in which the word is usually employed, was ever given to man, and all the world’s professedly inspired teachers have been vain impostors or visionary enthusiasts. No spirit, say you, has ever manifested its presence to mortals, or given one token of renewed life. The countless millions of sentient beings come and go and are forgotten; they are unfolded like the buds in spring-time, and like the scared leaves of autumn they fall unnumbered to the earth. A lethean spell has bound all that have lived, from first to last, and as the living generations pass away in solemn succession, they become silent and voiceless forever-more! And what is the Universe, on this hypothesis, but one mighty sepulcher—a monument to cover the ashes of the dead! And what are the records of all human thought

and experience, but the epitaphs which men have written for their own souls. You may say that man continues to exist—that the spirit is immortal—but what proofs have *you* to offer, if you deny those we have been called to consider? Show us “the evidence of things not seen,” if it does not at all consist in the facts we have cited. If you can sweep away all these, and every similar demonstration of the life to come, it is worse than idle to expect the rational mind to find repose, in the exercise of a calm and beautiful faith grounded on your naked assumption.

The reader will readily perceive that we are far from having arrived at one conclusion, from our observations of the same phenomena. We are advocates for two systems which stand in bold and vivid contrast. And here let me briefly notice some of the points of distinction. You appear to comprehend the general principles of causation within the domain of mere temporalities; I apprehend that they exist in the realm of invisible and vital realities—in the Spirit-world. Your speculations make the essential reality of things to consist in their external forms and phenomenal appearances; I am disposed to regard all outward, physical developments as instructive and sublime revelations of the existence and operative power of inward forces, and spiritual entities. The fundamental difference between Materialism and Spiritualism is especially manifest in what they respectively teach concerning the spirit. You, indeed, suppose it to be endowed with very exalted powers, but you limit the exercise of those powers to the life that now is, while I venture to presume that all its faculties are preserved, quickened and intensified by the transition. You insist that the spirit becomes inert the moment its corporeal relations are interrupted; the superior power which it was admitted to possess, while in the flesh, is alleged to be lost in the process that dissolves the body, and the Godlike nature becomes the slave of mere material forces and physical conditions. It has no longer any voluntary power of resistance, but like unconscious and lifeless things must go wherever the laws of material gravitation determine; while, on the contrary, the Spiritual philosophy teaches that immortalized human beings possess an increased power over mere material forces, and that instead of being driven about like inanimate objects, as you presume, they are privileged to roam at pleasure through the realms of space. Your views tend to interrupt the most endearing relations of life; on the other hand, my own aim to preserve and perfect those relations. You place a cold seal on the eloquent lip, and the strongest affection is silent and expressionless; but when the spirit of the divine Philosophy touches.

the palsied lip, love is eloquent again and speaks with an immortal tongue. You make the objects of my highest hope, the worthless creations of a distempered fancy ; but in the light of the Spiritual era, they are revealed as the magnets which attract me to the Heavens. You insist that no earth-born spirit has ever indicated its presence here, after its separation from the body ; I devoutly believe that such proofs of the presence of spirits have been given in all ages, and that they *do now* frequently occur. You profess to have no tangible evidence that the beautiful affinities which unite kindred natures here, have any existence hereafter, or at least that such existence can, by a possibility, be made known to men ; but the Spiritual philosophy immortalizes all true love, all real beauty, all essential perfection, and whatever else the spirit does most delight to cherish and adore. The inspiration that fired the soul of Keats descends on us, and we feel of a truth that

“ A thing of beauty is a joy *forever*,”

because everything that hath life in itself—all things that possess elements of the Divine excellence are deathless, and must live for a fellowship with God. Your theory cuts me off from communion with Heaven, and hurls my spirit down to the scenes of its earthly groveling, while the Spiritual philosophy lifts me up again and honors me, all imperfect as I am, with the companionship of angels. Your faith, if such it may be called, deprives me of my kindred and friends ; but my own restores their presence, and makes them the guardians of my life. You locate Heaven far away—at an inconceivable distance—but the faith which the Spirits teach comes to me, as Jesus of Nazareth came to the humblest disciple, to bring Heaven to my immediate presence, and to make me conscious that I sleep and wake within the sacred precincts of its mystical courts.

“ Sublime Philosophy !

Thou art the Patriarch's ladder, reaching Heaven,
And bright with beckoning angels.”

It can not be denied that the prevailing Spiritual phenomena are making a deep and lasting impression on the minds of thousands, who until recently were without hope in the world. Men who have listened from their earliest childhood to the appointed religious teachers, and yet were utterly faithless, with respect to the future life, have been overwhelmed, perchance in a single hour, with a conviction so deep that its record shall be effaced from the soul no more forever. I speak soberly and truly when I say, that this has been the experience of thousands,

and that each succeeding day adds many to the number. The Spiritual Manifestations, in this country, have doubtless converted more intelligent skeptics and materialists to a belief in revelation and the future life, in the short space of three years, than have been convinced by the preaching of all Christian sects in the last quarter of a century. I am conscious of the full import of this language, and would not have it understood as a mere hyperbolism. I am quite satisfied that the facts will warrant the most literal construction. And, as the phenomena are multiplied on every hand, Error trembles in its dusty abodes; its altars are shaken, and rays of Divine light, more fatal than the envenomed shafts of an armed host, penetrate the thick darkness, and Materialism, at last, goes reeling and wailing to its final doom. I am aware that many learned Doctors have tenderly cherished it, even in Christ's name, but in spite of all their sympathy it is beginning to be convulsed with mortal agonies. In its dying anguish it bites the very dust, and frantically grasps at all earthly things. Not a few who were once numbered with its best friends, shocked with the terrors of its smitten form and distorted visage, have fled from its presence. Some faithful disciples, I doubt not, will remain behind to witness the last struggle, and to smooth the wrinkled brow, made doubly terrible by the reflection of a thousand errors and the dominion of all earthly lusts. It is well that the old Materialism should thus die, with no hope of a resurrection. It was born of the Earth, at a period when the human mind was dark and faith and hope were weak, and it is a satisfaction to know, that in committing it to the earth again we violate none of its affinities.

It is not pretended that you have explicitly, and in so many words, denied the existence of the Spirit after the dissolution of the body, but it has seemed to me that this was clearly implied, if it be not fully expressed, in what you have written; first, and especially, in the alleged incapacity of spirits to exercise the powers which they are admitted to possess during their earth-life; and, secondly, in the general assumption of the impossibility of receiving *any revelation* from the world of Spirits. If, however, in the preceding contrast, or in any part of this discussion, I have misapprehended your views, I can safely depend on you and our readers to make the necessary corrections. Moreover, in citing facts to illustrate the Spiritual theory—it may be proper to observe, what indeed must be self-evident to the reader already: I have often found it necessary to rely chiefly on the testimony of others, and in such cases I, of course, only vouch for the reputed veracity and supposed competency of the witnesses. If, therefore, the facts in any given

example should, hereafter, prove to be otherwise than they are recorded, I desire that such alleged fact or facts may be discarded by yourself and the reader, as freely as I have already rejected many of yours because I deemed them irrelevant to the subject. I frankly confess that many things for which a Spiritual origin is claimed are, apparently at least, of little value, but I trust that time will explode our errors and establish us in the truth. The dim shadows of coming events which fall obscurely on our spirits To-day, may yet stand unveiled, in our presence and before the world, as living, tangible and divine realities.

In conclusion, I desire you to accept my grateful acknowledgments for the general good feeling manifested in all your letters, and allow me to assure you that in this respect, at least, I shall remember our correspondence with eminent satisfaction. We may yet "see eye to eye," and be enabled to contemplate the great mysteries of our being from a similar position. The clouds, which conceal the objects of our faith and the sources of our inspiration, will, ere long, pass away and leave the heavens, bending in benediction over us, clear as the smile of the UNIVERSAL FATHER.

Hoping that the success of your professional labors may be commensurate with your personal desires and the prayers of suffering humanity for relief, and that the measure of life, with you, may be crowned with the greatest good to others and the highest pleasure to yourself, I shall ever remain, dear sir,

Faithfully yours,

S. B. BRITTAN.

REPLY TO S. B. BRITTAN.

NUMBER TWELVE.

DEAR SIR : In closing this controversy it becomes necessary to reply to what you term a review of my views, facts and arguments. You first allude to "Mr. Austin's facts." I reply, First, That those occurrences *were always connected with "H."*, the medium, and no more indicate that a *spirit performed them* through her, than the falling of an apple from a tree indicates that a spirit with unseen hands pulled it off; the only logical deduction from them is that they were caused by the condition—mental and physical—of the medium acting by the mind through some agency which enabled her to move matter. Second, The spirit, "Ann Merrick," as she is called, is said to have left the body of a most *degraded Irish* woman who died in a hospital; and on the theory that like attracts like, how could she be so completely *en rapport* with "H.", a pure minded, intellectual and highly connected woman? and further, she claimed that Messrs. Cowles and Snow were *kindred spirits* of her's—she was going to spend a night with them, "he! he!" and after conducting herself as no decent ghost would do, she winds off by playing "Yankee Doodle," and, as you suggest, ascended into a higher sphere. How do you reconcile this with the theory that like-spirits attract like. Third, The ghost of "Ann," as seen by "H.", betrays the whole facts; it speaks for itself. It was, beyond a cavil, a *spectral illusion*—a reflection from the mind of the Doctor who "laid her arm across her breast." "Yankee Doodle" and "Sweet Home," connected with the music, shows that singing to be the work of the mind of "H." You say that I *trifle* with the facts. I only reply that no power of mine can so perfectly trifle with this whole subject, as do the ludicrous combinations of conduct and character contained in that letter.

You next allude to curing sick people by *spirit influence*. You cited two classes of facts. One class who were made *sick by spirits*, and cured by Christ and the Apostles through the aid of the Holy ghost, and another class of sick persons who are cured by *spirits*, they having turned doctors; and the two wings of this Spiritual army exhibit the charming sight of *jerking* and *foaming* devils being expelled from the bodies of men and women by a holy charm. Seven in one litter went

out of Mary Magdalen, and devils in the bodies of men turned into doctors and curing the most alarming fits and even making *new lines* for poor humanity. My friend Brittan tells me that the spirits acting through mediums cure serious maladies, and must be good spirits, while Rev. Charles Beecher and the Rev. Sunderland tell us the spirits of the present day are low, *bad spirits*—a sort of evil genius—who have *entered the bodies* of men, as in the days of Christ, and made them “*jerk, and foam and tear themselves,*” and they are improperly termed devils in our Bible, says Mr. Beecher, and after Christ had established the divinity of his mission by “*by casting out such devils,*” these devils, or low order of spirits, are back here—have turned fiddlers and doctors, and are playing “*Yandee Doodle*” and curing the sick. This is an age of progress. If these be the kind of devils that Christ cast out, they seem to have *improved* upon their privileges. If Mr. Beecher has not burned the fingers of the Church, then I am no judge of hot irons. The cures by the spirits already go as far as Christ’s cures went, facts as well attested as his, and the spirits affirm that they are verily the spirits of friends, brothers, mothers, wives, sisters and children, returned to us—they speak kindly, give good advice in most cases, and still Mr. Beecher and Mr. Sunderland affirm they are cheats—low scamps that lie and cheat and are called devils in our Bible.

You have not shown that *spirits cause disease* at all—you have shown that persons are suddenly cured by the aid of persons not physicians—and I have met you by a similar class of facts—just as wonderful—clearly the work of minds in the body acting each upon the other by sympathy. I have before me a still larger number of cures, the work of various influences, and effecting cures as marvelous and sudden as those recorded in the Bible or attested by Spiritualists. I admit both class of facts, but they present no more claims to a spiritual origin than hundreds of others clearly not attributable to such a cause. The cases of possession, cured by Christ, show nothing more clearly, so far as *symptoms are described*, than that they were cases of epilepsy, hysteria, lunacy and various spasmodic affections. The present age, I apprehend, know quite as much of pathology, anatomy and physiology, as Christ and his apostles, and I admit, without hesitation, that my veneration for their medical and anatomical knowledge is much the same that I have for the knowledge of Moses and Aaron on the subjects of geology and planetary motion. Josephus says he saw a countryman of his casting out devils and evil spirits; he held a poisonous root, fixed to a magical ring, to the nose of the demoniac, and *drew out the spirit through his nostrils*;

and to show that he truly came out, he told the spirit to go into a basin of water set for the purpose a foot off—which he did, and upset the basin and spilled the water.

In my citations of wonderful cures, I gave a variety of facts, showing the influence that often followed from apparently inadequate causes; and the case of the patient affected by *nux vomica* has many analogous facts. A patient once ate the paper on which the prescription was written instead of getting the medicine and it acted as a cathartic; the effect followed the idea in the mind. Another patient took *bread pills* and was told that they were *mercury*, and *salivation* followed. You cite various cures and claim them as spiritual; I cite similar cures and show their cause, which completely cuts up your pretense of spirit influence. That all the cures that have been claimed as spiritual are the result of the action of the patient's own mind," is your conclusion, and not mine; many cases occur where the cure is the work of some other mind acting on the nervous and mental system of the patient. A man *deaf* and *dumb* for many years, while listening to the jokes and tricks of Grimaldi, during an uproar of laughter, broke out in a loud voice, "What a d—d funny fellow!" He could, from that hour, both speak and hear. The general mirth of the occasion excited a strong desire to speak; he made a great effort, and spoke. This Grimaldi became old and nearly lost his power to walk, but on being told his son was dead, rushed up a long flight of stairs with the agility of a child, and told his wife her child was dead. Now suppose that I set up a claim for a spiritual origin for all such facts, and quote as an evidence of miracles that the "lame walk, the deaf hear, the dumb speak"—would it not be a most profound evidence that spirits existed in a future state and had returned here on errands of mercy. These magnetic mental cures among nervous persons will be indefinitely extended in the space of ten years among Spiritualists, and let Mr. Beecher prove, if he will, that it is the work of devils, such as Christ cast out, perhaps people will believe him.

With characteristic sagacity you claim that I "have abandoned my position"—"that my course is evasive"—and as assertions are cheap I meet these with an assertion. I have not *abandoned* my positions, or evaded your facts. You have not presented one scintilla of evidence that spirits either produce or cure disease; your bare *assumption* that certain facts indicate such a cause, is assumption only. Step by step I have met all your facts by parallel facts, that have confounded and destroyed the claim to spirit influence in any class of these phenomena,

and when you wind up a review by mere assertion that your facts have "elicited no reply," I conclude that you have a heart full of that charity which enables you to *believe all things* on your own side of the question. You have not given either facts or arguments to show that these occurrences are spiritual—but you, my friend, with all others who agree with you, stand on a bare *assumption*. You assume that spirits can return here—that they can *speak with voices*—show us *lights*—move ponderable bodies—cure diseases—and what is your explanation of these phenomena? Why you assume that they act on the electrical currents of the ear to produce sound; you "conjecture" that they "decompose the watery vapor in the air" to produce lights; and how they move tables or chairs, or cure the sick, you do not even hint at the mode of action; while these spirits are, as you claim, with you, yet *they* vouch no explanation. They admit that they used a "battery" to write Hebrew with, and when these celestial visitants condescend to *show themselves*, as they often do, lo! and behold! they are dressed up in their "Sunday's best"—have on "oriental costumes," beards, coats, robes, hats, boots, caps, blue coats, gray and green—and on this point I press my inquiry, Why has this whole discussion passed and not *one word* or *allusion* has escaped you upon this momentous point? These spirits claim that they can show themselves; they have done so; and when we put the knife of criticism to them, they vanish into thin air—resolve into mere specters—mental shadows—"airy nothings, that *syllable men's names*." Your facts I do not deny, "*your reasoning*" on the facts to show that these persons seen and heard and felt, are spirits, I have not been able to find; but I have arrayed facts from all history that break the force of every assumption.

The opinions of ghosts and their doings as taught to-day, are identical with those entertained by the Pagan world three thousand years ago. A sorceress directed Ulysses to go to a certain island, pour warm blood on the ground, and wave his sword above it, and the spirits of the departed heroes would appear to him; and they did, and he talked with them, with his friends and dead companions. To him it was an evidence that they still existed; to me it illustrates the law of mental reflection. It is asserted that Christ rose from the dead; Mary mistook him for the gardener, implying that he was *clothed*. Once he ate fish with his disciples; twice he appeared in their midst *when the door was shut*! Once Thomas put his hands in his side; once he vanished from their sight when they *sat at supper*. Once he declared that he *was not a spirit*, but had "flesh and bones"! Once they talked with him

by the wayside, and did not know him. Once he asked them to *dine* by the sea shore ; they knew him but dare not say so. Once he was parted from them and *ascended* into glory. To the religious world the above facts are of momentous value. May I put a few inquiries to the public on the above facts : Did that " blood and bones " body pass *through the door* when it was shut ? Did that " flesh and bones " body *vanish* out of their sight at supper ? Had his wounds in his side healed when Thomas thrust in his hand ? If " blood and water " came out through the wound of the spear at his death, had it been re-supplied when Thomas saw him ? Was it his body of " flesh and bones " that parted from the disciples and ascended into heaven ? Or, did he appear to them in a spiritual body, at supper, by the wayside, by the sea-side, when he vanished from their sight, and when he appeared in their midst while the *door was shut* ? Did his *spiritual body eat the fish* with his disciples ? Do spirits eat fish ? Was it his spiritual body that ascended into heaven ? If so, what became of the old body of " blood and bones " ? If he was mistaken by Mary for the gardener, he was *clothed*, of course ; men don't work in Judea in a nude state. If he was dressed, had he on real clothing, and where did he get it ? I ask of the world a solution of these difficulties. Taken *literally*, the various appearances of Christ, to his disciples and others, can not be reconciled or explained. They irretrievably contradict and confound each other. It is claimed that his old body of " flesh and bones " arose from the dead, the wounds in his side were felt and seen ; he ascended, as they affirm, and must have dropped his corporeal body.

There is but one solution of these various statements : The whole narration, with all its facts, to my mind, demonstrates the whole to have been a *spectral illusion—a mental reflection* ; for the appearance of this spirit to the disciples accords with that of every other ghost on the records of history. It had on garments—ate—talked—vanished from sight—appeared in the room suddenly when the doors were shut, and exhibited all the evidences of an *intangible, imaginary* being.

This criticism will, I am aware, be regarded as an act of great audacity, but truth is truth, and as an honest man I feel bound to put my opinions where they can be refuted if they are false. I ask no immunity from criticism. I have carefully compared the above facts of *spirit-seeing* with every other on record, and the result has been that one of the pillars of the world's faith and religious belief has been swept from my mind, viz., the resurrection of Christ. The Church will

not "favor my views" on many points, I am sure, when they understand me.

As my theory sweeps away miracles, as taught, and the resurrection of Christ, and all the external evidences of our religion, you will ask, of course, on what I base my belief in a future life and of a supreme being? A *universal interior consciousness* of a future immortality, more or less distinct, in all the nations of men that have ever lived. All men have had their religion, and it has corresponded to their capacities. The "wooden tools" of the Pagan nations, as Carlyle calls them, have been of service to mankind. The Jews, God's chosen race, had no notion of a *future*. Christ, who subverted the Jewish worship and shook Paganism to its center, was a Platonist in many things. His *pulpit* is his grand idea; his *ordinances*, like the wooden tools of the Pagan, have had their uses. He based his system on simple *justice, right, love* your neighbor as yourself. It is the *deepest-soul* principle of existence, and *consciousness* makes this so clear that ten thousand revelations could make it no plainer. Honesty, unalterable right, is the only safe course for individuals or nations. Every nation has its elements of religion within it, and all history proves that *individuals*, in all nations, rise up and give a new impulse to old ideas, or subvert existing systems. Paganism has its various divisions; the Jewish system founded by Moses, and based on sacrifices, was broken by Christ in its center; Fo revolutionized China, about the same time, by a similar set of ideas; Mahomet destroyed the "*tribe spirit*" of his people, and rendered them national, and overrun Europe; Taosse, in Hindostan, about the same time, introduced a new system of philosophy and changed the religious aspect of his race. Christianity has had its fashions. The grand quarrel between Athanasius and Arius still animates the world, and, in some sense, is represented by the *two great parties*—Catholic and Protestant. Luther struck a strong blow at catholicism or absoluteism, while protestantism is dying in its spirit under the power of gold, and he is a blind man who does not see that the Christian system will change forms, as it has already done, and a new life force—a new impetus—be infused into men that will carry them onward and upward. Change has been the history of the world, and change it will still be. The inner life of the church must be rekindled—the soul element stirred—conscience quickened—this alone has kept it alive in all ages—its ordinances can not at present be safely abandoned, but they ultimately will be, and religion will be guided by love and reason instead of sects and ordinances. The profession to which I belong, at least many of

them, believe that nature is running an *eternal round*; that we live, and die, like the flower; with me a future has always been a reality. That God should usher spirits into the earth by myriads merely to breathe and die, is charging him with converting his own universe into an abortion—a grand laboratory where spirits are born and blown out for amusement; and, so far as science can demonstrate our immortality, it appears to rest on the laws of gravitation and planetary motion. The thinking, loving soul, the highest element in the universe, forms around itself a body of less rarity, and both quit our body of flesh and blood. The soul, like the sun in the solar system, insures our eternal existence. The higher controls the lower—mind controls the universe—soul, or love, is the grand sun center of nature and men.

Miracles, so called, proved to the Christian world that Christ was God, and man immortal; but man has still doubted through all ages. Baxter found extra proof in the scenes of witchcraft and devilism, in England; and Cotton Mather found the same proof in the *spirits*, seen and heard and felt in Salem; and the Spiritualists of to-day find, for the first time, tangible proofs of a future existence.

During the investigations incident to this discussion, I have abandoned some of my life cherished opinions, and taken up others that I had always disbelieved. I was educated in the belief that spirits could visit this earth. I do not now believe it. I never believed in a trinity, as taught. I now see clearly that the idea has a foundation in Nature. *Two forces*, father and son—producing a third, or spirit—is the grand law of the Universe, and finds its illustration in sex—male and female—in sun and planets—centripetal and centrifugal. This idea, when symbolized, becomes in theology the trinity. All analogy teaches us that these two forces range throughout the planetary universe; and what we observe of our own planet teaches us that all planets are made for the abodes of rational beings, and all beings are under a law of progress, from a lower to a higher state—and I infer that all planets have the same laws, both physical, mental and moral, that controls ours; all have laws, religion, and science, and the love element involved in the race will ultimately control and wield the opposing forces, till all rational beings in mind and morals are controlled by it. This discussion is nearly closed, and we have differed at every step—yet the *spirit* of that difference has not been marked by ill temper.

I regard the race as under the control of universal laws; you seem to think that we are unfolded by *special* providences. You think the spirit returns or remains after death near the earth; I think it finds a

residence on the rarer planets lying outward from our earth. I attribute the force that performs these acts to the human mind ; you attribute them to the mind of spirits disembodied. You regard it as a special favor for the good of the race ; I regard it as a *note of preparation* founded by the laws of our being to mark the upward movement of the human race. I think the human mind *can* will matter ; you think none but disembodied minds can perform such an act. I think mind can commune with mind through space ; you think spirit minds carry this intelligence from place to place. You think the spirits of the departed are seen ; I think that all such spirits are our own ideas reflected before our mental vision as tangible objects. You think that spirits return and cure diseases ; I think *Beecher's devils* have nothing to do with such cures.

I conclude that mind will be used as a motive force in mechanical and commercial pursuits ; that telegraphing will be mental, in place of the wires ; that when our psychological temperament is fully unfolded, all nations will hear in the same tongue, and love and sincerity will guide us instead of selfishness and falsehood.

The world thinks that spiritualism is all trickery, or devilism, and will soon disappear. I think it a voice from the inner life, imperfect as yet, but destined to supersede the church and move the race toward higher life.

To me the discussion has been profitable and agreeable. I am a better and stronger man—comprehend God and duty much better—and close with the wish that we may both remember that the great object of life is Truth. God is Truth.

Yours truly,

B. W. RICHMOND.

APPENDIX.

RICHMOND'S LETTERS TO PROF. BRITTAN.

LETTER I.

[A].—Mr. T., to whom this shingle machine was manifested by *impression*, says, he was at a neighbor's house, and some shingle blocks were brought in and laid by the fire, for some purpose. While looking at them, the method of constructing a machine, so as to *shave* shingles, with great rapidity, was in an *instant* flashed on his mind. He drew a diagram, I think, and repaired to a shop, and constructed a *model*, which he exhibited to a friend. In turning it, a *clacking noise* was made by the machinery. Before this exhibition, at a circle, a peculiar *clacking noise* was made, but left unexplained. This friend, when the machine was in motion, remarked to Mr. Tiffany, 'That is the sound we heard at the circle.' When again convened, by spirit direction, the circle was treated to the same singular sound by what purported to be the Spirit of Swedenborg. Instead of the term "hallucinations," used in connection with Mr. T., I should have said *singularities*. He has the strange *faculty* of thinking on *more than one subject*; for this the world think him somewhat "out." He has sold already parts of his right, for *ten thousand dollars*, and the world will soon cease to use such words about a man who has that amount of money. This is a singular but reliable fact in the history of inventions.

[B].—The diagram, or semi-sphere alluded to, may be found in Kerner's Life of Mrs. Hauffe, or the Seeress of Prevoist; for sale by Partridge & Brittan. The curious will not fail to peruse that book. She was, I think, when she made the sun-sphere, in a *magnetic sleep*. Mr. T. was in his *normal waking* state when he received that very tangible demonstration, by *influx*, his shingle-machine.

LETTER II.

[C].—AN English lady, returning home late in the evening, saw her brother, then alive and a soldier in India, walking before her door, dressed in his uniform. She remarked to her brother, "there is my brother," and he vanished.

She received a letter a few months after from her brother, saying, that on such a night (the one on which she saw his spectre), he dreamed of being with her, and meeting her in front of her dwelling. This was a *mental reflection*; and what should be noticed, he was *asleep* and she was *awake*.

Dr. Dick relates a case, in which a man offered to show his friend the Devil; and to begin with, offered him a pill of opium, which was refused.

He then took a pill himself, and gave one to his dog ; both fell asleep, and at the same moment both master and dog were affected with similar symptoms ; both were evidently dreaming. On awaking, he declared he had seen the Devil—and that his dog was with him, and saw all that he saw.

LETTER III.

[D.]—Mirabcau, when speaking in the French Assembly, on great subjects, always appeared inspired. At these times, says M. Thiers, his mind in an hour performed the work of years. He absorbed the entire Assembly into himself, and carried their judgments and hearts with him. Napoleon was a sublime specimen of a quickened genius ; he never reasoned ; logic had nothing to do with his conclusions. Patrick Henry, when he lighted the torch of the Revolution in the Virginia Assembly, his heart and soul were suddenly impregnated with a great idea—with a world-wide truth—and when he poured out his pent-up fire, the heart of the nation blazed out at the touch of truth. John Adams was touched with the holy fire, when he selected Washington to lead the American armies. There is a power in man at such times that cannot err, if directed to good. These men, and thousands like them, I believe to have been *inspired*.

LETTER IV.

[E.]—This autographic writing is curious, if executed by spirits, or by a somnambule. They are worthy of being studied. Will you insert a plate of the Declaration, and the Chinese writing sent you by Dr. Cory ?

LETTER V.

[F.]—Electric storms are periodical. May 23d, 1852, I passed the night on the road. The air was full of electricity—moving in vast waves, chains, zigzags, and angles. The next night was similar. May 24th, 1853, was succeeded by a fearful night—wave on wave, and chain on chain of electricity swept over the heavens. The next night was similar. One year precisely had elapsed. Much property was destroyed by lightning during these nights. In April last, a stream of lightning entered the dwelling of Mr. Ruggles, near me, at the west window—struck a hot stove, and moved in a *circle* around its top many times, and passed out the door. The storm described in Tel., vol. 2, No. 3, corroborates what I have said of electricity.

[G.]—While these earthquakes were shaking the Mississippi valley, New England was ravaged by stinking typhus. Multitudes of men perished by it. About this time a new sect appeared in Canada. One of their peculiarities was that their religious ideas partook of *polarity*. Everything good lay in a *southwest* direction. They organized ; passed into the States ; visited and quarrelled with the Shakers ; passed on, southwest, towards the Holy City, covered with rags and filth—shouting as they went, "praise God, praise God !" They disappeared in the valley of the Mississippi.—*Howe's History*.

LETTER VI.

[H.]—It will by and by be claimed, that they are not magnetic persons, because they appear perfectly normal.

[I.]—Josephus tells us, that Moses had so arranged it, that God could be present or not at his sacrifices. The stones on the shoulders of the priests were sardonyxes, and when Moses inquired of God by Urim and Thummim, the assembled multitude of Jews and also *strangers* saw a *sudden light* dart out from these stones. The Greeks called this the *Oracle* of the Jews. The *excited multitude*, when at their sacrifices, saw the *odid-sphere* that surrounds all crystals and precious stones. As the temperament of the Jews changed, they saw no more of their God. The horse-shoe magnet has just such a God, blazing out rays from its two poles.—*Josephus, p. 73.*

LETTER VII.

[J.]—Mr. Sunderland says, in his book on Human Nature, that I attribute "power, intelligence, and spirit," to the od-force, nerve-aura, vital-electricity, or the *nutritive fluid*, as he calls it. This is a mistake: I have only mentioned it as an *agent* of the human mind, and have repeatedly corrected that misapprehension. One friend inquires if electricity has a heart, lungs, brain, and stomach. It is not a person, but a fluid; not an intelligence, but an instrument used by intelligence. Whether that intelligence is *in the human body* or *out of it*, is the question.

LETTER VIII.

[K.]—A Quack in New England informed his friends that a certain consumptive person could be cured, by digging up a dead body, and using a substance found growing round his lungs. Green vegetable matter was found growing in the coffin, when disinterred. One of Pliny's ghosts, mentioned in his letter to Sura, was connected with a skeleton buried in the yard. The susceptibility of some persons to the influence of grave-yards, or the resting-place of dead bodies, is remarkable.

[L.]—Mr. Sunderland, in his Book of Human Nature, remarks, that I call this intelligence an "indefinable somehow," having "spite," &c. By noticing this expression in the form of a query, the reader will see that Mr. Sunderland in his criticisms is capable of a most *expansive littleness*.

LETTER IX.

[M.]—This medium is the one who was said to be fastened to the *floor*. On inquiry, it turns out that she sunk back in her chair, and was *stuffy* about being moved. Report says, that she recently gave her husband a *striking* demonstration of spirit presence. He was a little skeptical, and the idea "obsessed" her that he might be *cuffed* into the kingdom.

LETTER X.

[N.]—Similar symptoms frequently appeared among the recent converts of the Westley's; they called it "possession by the Devil," and often prayed with the patients till they went out; simply cured them, as the dancers were cured by music, or *sound*.

[O.]—So intense did the excitement become in Morah, that the parents actually saw all these facts as real occurrences. Saw the Devil come, prepare, and mount the children on beasts, and start off in one grand cavalcade for the mountain; and still they returned, and found their children in bed.

The reflected image followed the idea in the mind of the parents. What the children believed to occur *in their sleep*, the parents saw take place *when awake*. Mental reflection explains most perfectly all these wonders. This was actually a caravan of children made of ideas, mounted on beasts of the same sort. The Devil had on "gray coat, red stockings, high hat, with various-colored linen wrapped around it, and garters of peculiar length," and he wore a "red beard." Why have not those clothes been burned off in that lake of "fire and brimstone?"

Mental reflection explains the above specters as it does all others.

Will Dr. Buchanan tell me what historic ghost is not explained by this mental reflection.

Recent accounts of the Yeziders, in the N. Y. Tribune, state that spectroscoping is a common symptom among them. The writer was shown a stone, where one of their chief men held talks with an angel that appeared to him.

LETTER XII.

[P.]—Where lime-water is drank cholera is most fatal, owing to its quality of promoting the decomposition of vegetable and animal matter. This explains why soap induces sickness in times of epidemics. Howard found the Turkish Lazarettos infested with the plague; the lime-wall being covered with a green filth. The Jewish houses, in a leprous state, were marked by the same green line. Lime is not the best preventive to infection. The walls of houses should be washed with a strong solution of salt; filth should be removed from cities, and salt thrown over the ground. Salt should be freely used in sickly periods, and our bodies daily covered with oil, to prevent the rapid evolution of heat in the skin, and protect it from the atmosphere. All disease is a *slow combustion* in the blood and capillaries.

SECOND SERIES.

REPLY II.

[A.]—It is represented in various places in history, that spirits eat solid food. Luther's Devil ate nuts; and a lady recently in my hearing defended the idea. The angels who visited Abram ate with him—partook of the food which he ate. Angels and spirits, in all history, are represented and seen by men, dressed up in garments. Senator Wade recently defended the propriety of that idea; asserting that the opinion that spirits went to heaven in a nude state was ridiculous.

REPLY III.

[B.]—Sir Walter Scott has a case in which a sailor was killed by his captain; and when dying, he exclaimed to his captain, "I will never leave the ship!" Sure enough, the ghost of poor Bill was seen by all the sailors, and by the captain. Frequently he would run out on the yard-arm before them, or up a mast; and to the captain he was continually present. He resolved to drown himself to get rid of the ghost. He leaped into the sea, sunk, and as he rose he clapped his hands, and shouted, "I see him yet!" This, like all such cases, is explained by mental reflection.

[C.]—1st. For "His writing begins in the middle of the 9th verse," read "In the middle of a line."

2d. For "thus giving the beginning instead of the 11th," read "the beginning of the 12th, instead of the end of the 11th."

3d. For "there," read "three."

4th. For "The two whole lines published in the Telegraph contained parts of verses 10th, 11th, and 12th," read "parts of the 10th, 11th, and the line at the bottom is a transposed part of verse 12th, its beginning, but it ought to have been the end of the 11th."

5th. For "abominations," read "abomination."

REPLY IV.

[D.]—The "Dark Day" in New England was foretold by an old hag, as she was called. The legislature of Connecticut was in session, and had to light candles. Fowls went to roost; and the impression was, that the day of judgment had come. Some member moved an adjournment. Col. Dav-enport remarked, that if it was that day, he wished to be found doing his duty; and called for candles, and moved to proceed to business.

[E.]—Just before the destruction of Jerusalem, "when multitudes of the people had come to the feast of unleavened bread, on the 8th day of the month Nisir, at the 9th hour of the night, so great a light shone round the altar and the holy house, that it appeared to be bright day-time; which light lasted for half an hour." "At the same feast a heifer brought forth a lamb in the midst of the temple."—*Josephus*, p. 557.

[F.]—When these lakes are seen, a small shrub is magnified into a tree; and a stone a few feet off appears to be half a mile distant, and is some-times magnified into a tall monument.

REPLY V.

[G.]—The quotations from Josephus respecting the Urim and Thummim, (it signifies "light and perfection") clearly indicate that the Egyptian priests, and that Moses was acquainted with the fact, that crystals were surrounded by a sphere or light—as proved by Baron Von Reichenbach—and that certain persons could, in an excited state, see this sphere. They used this knowledge to humbug the people.

[H.]—A Catholic, about to be hung, had his feet supported by the white hands of the Virgin for two days. They then tried to despatch him by the sword, but the same hand turned it aside.—*Dowling's Romanism*.

Among the miracles of the middle ages, pious Catholics attest on oath, that they saw *blood drop* from the wafer when in the priest's hands. Others declare "they saw Christ, in the form of a little boy, sitting on the altar." Another asserts "he saw Christ in the form of a child."—*Dowling*.

A Jew having received the wafer from a lady, stabbed it with his knife. It bled. Finally, he threw the wafer into a cauldron of boiling water, which turned to blood, and a cross arose from the water, and *Christ was seen dying on the cross!!!*—*Dowling's Romanism*.

"The holy house of the Virgin of Loretto is located in a small town in the Pope's dominions. This is said to be the house where the Virgin was born, and was *carried by angels, through the air*, from Nazareth to Loretto." This compares well with Philip's ride to Azotus.—*See Dowling on Miracles*.

REPLY VI.

[I.]—I regret that you are not pleased with this sample of my praying. My friends think it the best prayer I ever made.

[J.]—Professor Buchanan asserts the existence of an organ of spectral illusion. If so, it annihilates all ghosts. Professor Fishbough, in the *Macrocosm*, says, mind comes in contact with gross matter through a subtle fluid. Then mind in the body wills matter. Professor Britton teaches the law of En-rapport, which completely unravels all the communications and intelligences from pretended spirits.

REPLY VII.

[K.]—Rev. Mr. Caldwell relates the following of his father. He began to act strangely; drove the family from the house, except this son: locked the doors, and said to the boy, "Now listen. I have a set of spirits *up in the wall there*, and they sing for me." The lad listened, and soon he too heard the singing in the wall. The voices sung to a period, and then stopped, and struck up a new tune. The first tune that he clearly recognized, was "Molly, hang the kettle on." He also heard these voices in the open air. After this conversation with Mr. C., I called on a sick patient, a child near two years old. Its mother had been watching it, while asleep in the cradle. She had fallen asleep, and was roused from her slumber by the sound of sweet voices over-head, in her room. She arose from her couch, went to the child; it was asleep. She returned, and sat down, wondering if she herself was not asleep. She again heard the voices singing over her head, most sweet and delightful music; it continued for some minutes. The tunes she did not recognize. She regarded it as a token of her child's death. At that time it was not dangerous, but has since died. This I call mental music.

REPLY X.

[N.]—Earthquakes begin to appear in every part of our globe. The winters, too, in various parts of the country, the Pacific Coast, and the West of Europe, have been intensely cold.

[O.]—We are on the borders of a universal period of sickness. Cholera, Plague, and Yellow and Typhus Fevers will ravage the world in the space of a few years. Vastly more males will die than females. One year will not pass before our city authorities will give vastly more attention to cleanliness of streets and by-lanes than at present.

[P.]—If these manifestations are a *Providence*, then Divine goodness has failed, in introducing all similar Providences—as something similar has occurred in all ages. A. J. Davis says, that it is an invention of Benjamin Franklin and the Spirit of a scientific German.

[Q.]—Dr. Dick and Walter Scott concluded that all specters could be accounted for on natural principles. They confounded the *three varieties*, and mistook the true explanation of all specters.

[R.]—Rev. Alexander Caldwell informs me that during the revolutionary war, a British officer was ordered to active duty. When absent about 36 hours, he came in person into the midst of his brother officers, dressed in military coat and armor. They all saw him, and asked why he returned. He *replied*, "I am shot"—"take care of my boy"—"the title to his pro-

perty is in such a *city, street, and house*, in an iron chest." It turned out as the spectre told them. He was shot at the moment or hour of his return, and these facts rushed through his mind in the death-agony, and produced by en-rapport the *mental reflection* as above. The above fact was published in the English journals, and reminds one of Christ's returning and talking with his disciples.

A lad was left at home by his mother. He came rushing into the house, saying his mother had come in before him, with a new hat and ostrich feathers on it. A full week after, the mother returned with just such a hat. He saw the spectre a week before the hat was bought. His mind, en-rapport with hers, produced the image.

REPLY XII.

[S.]—The miracle mentioned by Josephus was performed in the presence of the Emperor Vespasian and the royal family.

[T.]—The expression is "flesh and bones." Quoting from memory, I have it "blood and bones." If Christ did not ascend with his body of "flesh and bones," where and when did he drop it, and what became of his garments in the ascension? Did they fall, like Elijah's mantle, or did he go up with them all on—coat, pants, hat, and sandals? The Spirits of Paradise must have been amazed at his plebeian appearance. The resurrection and ascension of Christ will be abandoned by the civilized world, as soon as they comprehend the law which explains the occurrences of the New Testament.

TO THE READER.

In discussing new phenomena, the human mind should never be guided by past or present opinions; for opinions change, and have their fashions, as well as everything else. In the course of two centuries, the race have been obliged to abandon one opinion after another, which had been cherished for ages: and new discoveries, and new ideas, are pressing so rapidly upon our attention, that one is scarcely understood, and put in motion for the benefit of man, before another demands our investigation. I have become convinced, during the discussion of the subjects connected with these letters, that mind, in less than half a century, will supersede steam, air, and electricity, as a force-agent. The universe is a chain, and the relation of man to man, and mind to mind, are becoming better understood; and what has heretofore been regarded as the influence of spirit-miuds, on minds in the body, I think will turn out to be the work of one human mind operating on another, by sympathetic rapport.

Because a certain set of facts are not understood, is no reason for believing that they are caused by departed spirits, or demons let loose from pandemonium. The world in all ages have reasoned, that all occurrences not comprehended, were to be attributed to these two causes. The ghosts and demons, that have pretended to visit our earth, and intermeddle with men's affairs, are found when examined to be a set of intangible shadows, dressed up in *mantles*, coats, robes, hats, boots, beards, gowns, bonnets, and the various costumes worn by men and women. This class of phenomena will be clearly explained to the mind of the reader, in the present volume. A distance of five hundred miles, intervening between me and the publisher of my letters, no time could be afforded for corrections, as casts were taken of the letters as they were published, with a view to give them a permanent form. The advice of friends induced me to undertake the discussion, and I have drawn largely on the labors of others for facts, and have given due credit, in each instance, to the authors consulted. To the gentlemen who have so liberally given me this opportunity of placing my objections to Spiritualism before the world, and to all true friends of free discussion, I respectfully dedicate these pages—hoping that the world will as freely criticise what I have written, as I have the writings and opinions of others.

B. W. RICHMOND.

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